

# SPIRIT OF MISSIONS.

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## DOMESTIC DEPARTMENT.

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MAY, 1874.

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### LETTER FROM BISHOP SPAULDING.

DENVER, COLORADO, *March 15, 1874.*

REV. AND DEAR SIR: I promised you a letter for the July number of THE SPIRIT OF MISSIONS. But, though I hope to be able to redeem that promise, so pressing are some of the wants of the Church in this Missionary Jurisdiction, that I should be culpable, not to make them known at once to you, and, through you, to the members of the Church.

It is well known that the late Bishop Randall was successful beyond most of his brethren in the Episcopate in raising money for his work and in laying foundations for the Church. Wolfe Hall, the School for girls at Denver, Jarvis Hall, the Collegiate School for boys, and Matthew's Hall, the Theological Seminary, at Golden, and the many churches built, paid for and consecrated, furnish an example of successful effort of which the Church may well be proud.

But it requires as much money to build upon the foundations as to lay them. If liberal aid is not soon offered, some of the foundations will go to decay.

There are three great objects for which funds are needed at once.

*First. The Support of Missionaries.* More than two-thirds of the parishes and Missions organized, are vacant. The Domestic Committee makes a liberal appropriation. But it is not enough to secure one-half the Clergy that are needed, even for the Missions which promise rapid growth, and their full share of aid towards a Minister's support. Give us the means and we can secure the men.

*Secondly. Church Building.* Bishop Randall had made a standing offer to build a Church for every thousand dollars, and lately for every five hundred dollars given for this purpose. Several Churches are building, for which the Bishop had promised five hundred dollars more, and the redemption of these pledges is now called for. Had the Bishop's life been spared, he would have been able, as his eight years' experience has proved, to redeem all these promises as soon as the conditions on which they were made were fulfilled. But from the time of his death, the offerings for church building in the Jurisdiction have wholly ceased. Churches

begun in thriving communities, where they are greatly needed, cannot be completed, unless as liberal help as in former days is speedily afforded.

Funds will also be gratefully received to aid in building a Memorial Church to Bishop Randall, that shall be worthy to perpetuate his name and memory.

*Thirdly.* Another want presses still more heavily upon us, and it is this, chiefly, that prompts the present appeal. Matthew's Hall has had a resident professor and seven or eight students—candidates for Orders and postulants—for the year which began last September. Jarvis Hall has furnished to them their board, fuel, and washing, at a cost for each of nearly three hundred dollars *per annum*. Bishop Randall relied upon gifts for theological education and scholarships for these young men, to keep the school in successful operation. The work has gone on without interruption, and with a good degree of efficiency, under Professor Harding, a man of high qualifications as a scholar and teacher. But *he has not received one cent of salary, and the members of the Theological School have not been able to pay one cent of board since the Bishop's death!* The customary offerings on which he had never relied in vain, were entirely suspended, when he was taken away. One only of those who had promised scholarships has reported to me, by sending the amount for two quarters, viz., one hundred and fifty dollars. The result is, that Jarvis Hall, which would otherwise have been nearly self-supporting, has become deeply involved in debt, and there are no means of meeting these liabilities.

There is only one way out of these embarrassments. It is for the friends of the late Bishop—who were as much the friends of the Church as of its noble standard bearer—now that he has fallen gloriously at his post, to renew their aid in larger measures than ever before, for the work for which he gave his life. I make my appeal also to Sunday-schools and congregations of the Church through their Rectors, to come to our help, and to support these educational institutions, which are so necessary for the future success of our Missionary work; and which will be, if sustained, the glory of the Church in the far West.

These wants, and the lack of means to supply them, impose upon me a burden of care and anxiety at the beginning of my Episcopate, which I could not bear, did I not believe that the Great Head of the Church had placed me in charge of this field, and that His members would only require to be told its condition and its needs to come speedily and generously to our assistance, and therefore I am bold to make this appeal in CHRIST'S Name, trusting that He will stir up the hearts of His faithful people, and make them ready to give and glad to distribute to the relief of our necessities.

Contributions may be sent to Bishop Spaulding, Denver, Colorado, or to the Rev. Dr. Twing, 22 Bible House, New York.



## LETTER FROM BISHOP VAIL.

TOPEKA, KANSAS, *March 20, 1874.*

REV. AND DEAR SIR : In compliance with your kind invitation, I send you a brief letter in reference to Kansas. The past two years have been a season of great discouragement and of real trial in this new State, on account of the serious financial troubles of our poor people. In the earnest hope of developing the country, promoting business, and creating facilities for travel and for the moving of products, bonds have been voted in all our counties and large towns, for the building of railroads and for other improvements, to the full extent of the law, until the debts of the several counties and towns had become oppressive, and taxation had almost amounted to confiscation. Then came a reaction, and this voting away of monies to eastern capitalists, who own all those roads and improvements—for our people have no capital to invest in these modes—has come to an end. But the burden remains, and will press until the steady growth of the population, by a constant and very large immigration, divides it among greater numbers, and gradually reduces the pressure, and eventually brings relief. Then the low price of all agricultural products, meat only excepted, and our distance from the distributing marts, have deprived our people of the money so necessary to them. While the influx of *poor immigrants* is enormous (I mean poor as to money, although in energy they are most valuable to the new Commonwealth), the pressure is but slowly removed.

In these circumstances (aggravated by the financial panic, more trying than with you, as we have no accumulated capital to fall back upon) our Church work has been greatly retarded. Our people are literally without money. They can do almost nothing towards the building of churches, and very little towards the support of their Clergy. I think the case of our people, almost altogether agricultural, most of them still in debt, for their lands, or for their humble homes, or for their stock in trade, is really harder than in any other of our western fields. However, the case of all of them is hard enough in these times, and I will not make distinctions.

Notwithstanding these discouragements, the openings for our Church are very many. But we want money to support the Missionaries, and we want the Missionaries to be supported. We need and could most profitably employ twenty additional men, if we could command them, and could secure the means for their support.

Our girls' school, the College of the Sisters of Bethany at Topeka, is in a very prosperous condition. Our new building is fast filling up, and many of our pupils are from other religious bodies sent to this *only* Protestant school of this sort in the State. The institution is becoming a power. At a recent visit made to it by the members of the State Legislature, it was much complimented, and resolutions, of a very flattering

character, recommending it warmly to public patronage, were heartily adopted.

In the month of February the Kansas Theological School was chartered and incorporated for the benefit and under the control of our Church; and the old Seminary, quite a large building, thoroughly repaired and refitted, was formally deeded with its ample grounds to the corporation. Thus our Church Divinity School is launched, and with one resident student begins its work. A part of the building is for the use of the Bishop, when he is ready to occupy it, he being declared, by the Board, *ex-officio* president and a teacher in the institution.

It may be a fitting close to this communication, which has become longer than I expected, if I give you a single extract from a letter received within the last week, simply to illustrate our openings: "Several weeks ago, a Mr. E. F. W. of Clay County called upon me for information as to organizing a parish, and conducting Service through a lay-reader. I now write you to say that Mr. W. informed me that there are not less than three hundred members of the Church of England in Clay County—that the neighborhood which he represents is three or four miles south of Wakefield, and some seven miles distant from the neighborhood where the Episcopalians have commenced building. In the movement in his neighborhood they hope to work in unison with the struggling parish north of Wakefield. He speaks very highly of the Rev. Mr. ——— an English Methodist, with whom I am acquainted, and of whom, if I mistake not, I have spoken to you. . . . Mr. W. thinks that Mr. ——— would like to enter the Episcopal Church, and that he would be very acceptable to the people of that county. . . . If the statements, which come to me from time to time, are not greatly exaggerated, Clay County must be fully ripe for the Episcopal sickle."

Clay County lies on the Republican River, and is largely settled by English Wesleyans, Methodists, and Churchmen. I have visited the county two or three times, on Missionary expeditions, holding Services in school-houses—for there were no churches of any sort—night after night. I was once lost in the county, and got upon the right road finally, only by taking a straight line across the country, over hills and through ravines, until I struck the trail. A day or two before, I had been run away with, thrown out, and run over, and was badly dilapidated in my clothing and with some visible bruises, and in this plight I came to this same village of Wakefield, quite to the surprise of its newly-arrived English residents, who could hardly reconcile my appearance with their conceptions of my Episcopal office, as they had seen it with its English surroundings.

But this county is only one spot in our great field. And I give this illustration, because it is fresh to my hand, and because it shows how other parts of the field in like manner fill my heart with anxiety. What



shall I do for all this people? Who will help me for Clay County? Who, for all the other counties?

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### MINNESOTA LOGGING-CAMP MISSION.

REV. AND DEAR SIR :—Bishop Whipple's list of appointments for this winter included a tour through the Pine Woods. The arrangement having been made, that I should accompany him on the trip, we left my parish at St. Anthony's Falls, on Tuesday, February 3d, and proceeded to Elk River by rail, and thence to Princeton by stage—Services and Confirmations being held at both places, and Baptisms at the latter.

On the morning of the 4th, we left Princeton, where we had engaged a conveyance, and after driving nine miles, we passed "The Graves"—an Indian burial mound—and entered the woods. Two characteristic facts were remarked in the depth of the forest; the *stillness of the air*, hedged in with an impenetrable screen of trees, even when the angry pine tops tell of a tempest overhead; and the *perpetual twilight*, occasioned by the dense foliage far above, producing the impression of the long-drawn aisles and fretted vault of a grand old minster with its dim, religious light.

After a drive of thirty-five miles, passing by the place where I was overtaken by night and obliged to camp out on a similar trip four years ago, we arrived at Washburn's Camp, where we found a "crew" of twenty-eight men. After supper we held a Service, in which due care was taken to observe such rubrics as could be read and carried out in the dim light of a logging-camp. The absence of lights for the crew made it impracticable to use a responsive Service. I explained the object of our visit in a short address, and conducted a brief special Service, after which the Bishop preached, with remarkable directness and adaptation to the peculiar circumstances and needs of the broad-shouldered backwoodsmen, who listened with close-riveted attention, although not a few availed themselves of permission to keep their pipes lighted during the sermon.

Equally large crews were found on the 5th at Leavitt's, and on the 6th at Houston's, where Services were also held. At the latter camp, marks of some exceptional and elevating influence were noted at a glance. A partition had been thrown up to divide the eating-room from the sleeping-room. The bunks were partially screened from each other by "splints" of pine, while several of them were lined with woodcuts from illustrated papers, and displayed well-chosen mottoes. Here, also, a small separate room was provided for guests, the only instance of the kind we met with. The fact soon came to light that the foreman was a man of religious faith, not ashamed of the Gospel of CHRIST. A religion that should thus make itself felt in cleaner floors and better cooked food and a general gain in

decency and order, would rarely fail to command respect, even among the rudest of men. Here we inspected the works more fully than elsewhere, and were greatly interested in the several processes of chopping, swamping, loading, hauling, and landing, illustrating the operation of a systematic division of labor. During our visit, one of the choppers narrowly escaped fatal injury from a falling branch, which grazed his arm. Broken boughs, detached from a tree in its fall, or insecurely lodging in another tree, constitute a source of great peril to the lumbermen, and are termed, with a touch of grim humor, widow-makers.

We had sent an appointment for Sunday morning (the 8th) to Capt. Corey's Camp on Bradbury Brook, and now had the alternative of driving forty-five miles by the "tote-road," or walking three and a half miles over a very blind trail through the woods. We chose the latter and were accompanied over the most intricate part of the way by a chopper, who blazed some guide marks for our return.

We reached our destination safely, and found at the camp a gentleman from New York City, spending the winter among the pines for his health. In the woods, a few rods distant, was an encampment of eight tipis of Chippeway Indians, of the Mille Lacs Band. A wish having been expressed to hear the Bishop tell about his travels abroad, he lectured in the evening on Egypt.

On Sunday morning, parties of men came in from different camps, until the room was full. I distributed copies of the Mission Service, as we had now daylight for the responses (which were well given); and we had inquired out some singers among the unusually intelligent crew, who joined in "Come, HOLY SPIRIT," "A charge to keep I have," and "From Greenland's icy mountains," very heartily. The "deacon-seats" running nearly the whole length of the camp were crowded with rough, hirsute men in great diversity of garb; many others sat or lay on the bunks above and below; while a chief from the Indian encampment stood near the door, and some of his young men sat squatted on the floor, wrapped in their blankets. The familiar words of the Service seemed none the less impressive from the wild and strange surroundings, and I am sure, my dear Doctor, that you, or any of your brethren in the city, would have felt with us the solemnity of this unique but inspiring scene of worship, literally within a stone's throw of the heathen red man's camp-fire—

Making the green and pillared arches ring—  
Not with the war-song—but the holy hymn.

After dinner we broke a path through the snow over a trail to Warren's Camp, four miles distant, and six miles south of Mille Lacs, where a Service was held in the afternoon, after which we went to Chase and Adams' for the evening. Sixty men assembled here from various camps to hear the Bishop lecture on the Holy Land. At the close of the lecture



the cook, who always does the honors of the camp, mounted the deacon-seat and moved a vote of thanks. The fact that numbers of hard-working men walked through the snow, after sunset, from two to six miles, to attend this Service, is sufficiently indicative of interest.

I need not give you the particulars of our return, of the other camps visited, nor of the many interesting incidents which every day supplied. We repeatedly crossed the tracks of deer, and once of wolves; and were shown the bloody and trampled snow where, not long before, four wolves had pulled down a deer, which they chased to the very feet of some choppers.

I cannot close my over-long letter without testifying to the remarkable prevalence of good order and harmony among these large crews of men, many of them rude and unlettered, living apart from the civil and social restraints of settled communities: also to the warm-hearted welcome and generous hospitality which everywhere greeted us.

I should like to offer two practical suggestions, hoping that the men and means for turning them into *realities* may not be long wanting. 1st. That one or more Missionaries be appointed, who shall devote their whole time during the logging season to the pine woods, visiting the camps, holding Services, and affording such ministrations to the sick and injured as may be found practicable. 2d. That small Logging-Camp Libraries be provided, comprising judicious selections of entertaining books, travels, biographies, etc., etc., packed in portable cases, to be left at the camps, and from time to time interchanged, with a view to replace the vulgar weeklies and dime novels, which now usurp the limited leisure of life in the woods. I take pleasure in acknowledging the receipt of a nucleus for this enterprise in two of the excellent works of Rev. Dr. Norton, of Louisville, contributed by the author. Well chosen pictures, mottoes, etc., would lend an air of good cheer to the rude log-house, and would be silent influences for good. Wherever men go for gain, the Church should seek to follow with thoughtful, untiring zeal, and with every instrumentality, that can brighten lives of toil, and encourage higher and better aims.

Contributions of money, books, pictures or illuminated texts for this object may be sent, either directly, or through Bishop Whipple, Fari-bault, to Rev. George L. Chase, St. Anthony, Minnesota.

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“WE must not limit our obedience, but say with St. Paul, ‘Lord, what wilt Thou have me to do?’ Not *this*, not *that*, but *all* that Thou shalt will. Are you longing to find out the secret of belonging wholly to God? It is simply this: To serve Him in all that comes to you; in all that you have to do. All leads to this union. All tends to perfect it, excepting sin and that which is not our duty.”

## HISTORY OF CHURCH MISSIONS IN AMERICA.\*

BY WILLIAM STEVENS PERRY, D.D.

## CHAPTER III.

## THE MISSIONARY SPIRIT OF THE MOTHER CHURCH.

DISSENSIONS, privations, the "accursed thirst for gold" and the stubborn unwillingness of the ill-assorted "first-planters of Virginia," to submit to any power or rule save that of self, brought the settlement in the far West into the very depths of disfavor and distrust at home. The enthusiasm with which the enterprise had been undertaken soon died out. The colonists lacking the sweet restraint of the teachings and example of the saintly Robert Hunt, changed rapidly from bad to worse, and the story of their strifes and jealousies, their struggles for life, and the failure of all the cherished expectations in England of the speedy reduction of the savages to Christianity gave occasion for the "enemy to blaspheme." "The malicious and looser sort," says a writer but a little later in the history of Virginia colonization, "with the licentious stage poets, have whet their tongues with scornful taunts against the action itself, inso-much as there is no common speech, nor public name of anything this day, except it be the name of God, which is more wildly depraved, traduced, and derided by such unhallowed lips, than the name of Virginia."†

It was at this juncture in the affairs of Virginia that the name of the amiable Nicholas Ferrar appears in connection with the enlarged and re-chartered "Company." The father of John and Nicholas Ferrar had been a friend of Raleigh, Hawkins, and Drake, and from the very first had shown himself to be "a great lover and encourager of foreign plantations."‡ It was no small proof of the zeal of members of the English Church in this Missionary work in the New World that associated under this second charter for Virginia colonization men holding the highest position in Church and State, and whose names are fresh in memory after the lapse of nearly three centuries. The names of Abbot, then Bishop of London, and afterward transferred to Canterbury, and others of the Episcopal bench, with those of the Lord High Treasurer, and the Earl of Southampton, appear on this roll of honor, together with those of Hackluyt and Sir Edwin Sandys, son of the Archbishop of York and pupil of the "judicious" Hooker, and the Ferrars, whose memory the Church of England has ever held dear, and whose services to the American Church, we, in this Western World, may well recall.

If patient, untiring and abundant exertions, springing from a full and

\* Entered according to Act of Congress, in the year 1874, by WILLIAM STEVENS PERRY, in the office of the Librarian of Congress at Washington.

† "Dedicatory Epistle" to the "New Life in Virginia," quoted in Nell's *English Colonization in America*.

‡ Macdonough's *Memoirs of Nicholas Ferrar*.



earnest recognition of the bidding echoing down the Christian centuries from the Master's lips—"Go ye into all the world, and preach the Gospel to every creature"—could have met the aspersions cast on England's Church by the Church of Rome—"that she converts no believers abroad;" labors such as Hackluyt counselled and Ferrar seconded, and a host of others aided and approved, would have wiped out this slander for ever.

With the grant of a new charter, fresh interest attached to the work undertaken by such worthy hands. Lord De la Warr, a man of "approved courage, temper, and experience," assumed the office of governor of the colony, and an expedition of "Adventurers," under his leadership was at once fitted out, the expense of which, their noble commander "did beare a great part vpon his owne charge," while his zeal and interest was such as to "reuue and quicken the whole enterprize by his example, constancy, and resolution."

It was an age of pomp and circumstance, and yet it must have been an interesting pageant when the chivalrous De la Warr and the Council of Virginia, numbering as it did on its roll of members, more than a score of peers of the realm, with the "Adventurers" themselves walked in solemn state to the Temple Church where William Crashaw, the Preacher at the Temple and the father of the poet whom Cowley praised and Pope was willing to imitate, preached the first Missionary sermon ever addressed by a priest of the Church of England to members of that Church about to bear that Church's name and carry that Church's teaching to the far West. The text was from St. Luke's Gospel, xxii, 32; and the true Missionary spirit with which this interesting discourse is filled, may be best judged by the following extract which will well repay perusal:

If there be any that come in, only or principally for profit, or any that would so come in, I wish the latter may never bee in, and the former out again. If the planting of an English Colonie, in a good and fruitfull soil, and of an English Church in a heathen countrey; if the conuersion of the Heathen, if the propagating of the Gospell, and enlarging of the kingdome of JESUS CHRIST, be not inducements strong enough to bring them into this businesse, it is a pitie they be in at all. I will discharge my conscience in this matter. If any that are gone, or purpose to go in person, do it only that they may liue at ease, and get wealth; if others that adventure their money have respected the same ends, I wish for my part, the one in England again, and the other had his money in his purse; nay, it were better that every one gave something to make vp his aduventure than that such Nabals should thrust in their foule feete, and trouble so worthie a businesse. And I could wish, for my part, that the proclamation which God injoined to bee made before the Israelites went to battell, were also made in this case: namely, that whosoever is faint-hearted, let him returne home againe, lest his brethren's heart faint like his; (Deut. xx. 8.) for the coward not only betraieth himself, but daunts and discourages others. Priuate ends haue been the bane of many excellent exploits; and priuate plots for the gaine of a few haue given hindrance to many good and great matters. Let us take heed of it in this present businesse.

and all jointly with one heart aime at the generall and publike ends, lest we finde hereafter to our shame and grieve, that this one flie hath corrupted the whole box of oyntment, though never so precious. Let vs therefore cast aside all cogitation of profit, let vs look at better things ; and then, I dare say vnto you as CHRIST hath taught me, that, if in this action wee seeke first the Kingdom of God, all other things shall be added unto us (Matt. vi. 33), that is (applying it to the case in hand), if wee first and principally seeke the propagation of the Gospell, and conuersion of soules, God will vndoubtedly make the voiage very profitable to all the aduenturers, and their posterities, even for matter of this life : for the soile is good, the commodities many, and necessarie for England, the distance not far offe, the passage faire and easie, so that there wants only God's blessing to make it gainfull. Now the highway to obtain that, is to forget our owne affections, and to neglect our own priuate profit in respect of God's glorie ; and he that is zealous of God's glorie, God will be mindful of his profit.

Wise and fitting words with which to preface a further effort for the glory of God and the spread of the Church of CHRIST ! The preacher was far-seeing. Earnestly does he deprecate the allowance of any Papists or "Brownists" and factious Separatists, then beginning to excite notice at home, among these founders of a daughter Church of England in a new world. And a touching reference to the leader in this enterprize appears in this rare old tractate. At the battle of Poitiers, as Froissart chronicles the fact, the French king was taken prisoner by Sir Roger la Warr and John de Pelham.

Thy ancestor, said the preacher, addressing Lord De la Warr, many hundred years agoe gained great honour to thy house ; but by this action thou augmentest it. He tooke a king prisoner in the field in his owne land ; but by the godly managing of this businesse, thou shalt take the Diuell prisoner in open field, and in his owne kingdome ; nay, the Gospell which thou carriest with thee shall bind him in chaines, and his angels in stronger fetters than iron, and execute upon them the judgement that is written ; yea it shall lead captiuite captiue, and redeeme the soules of men from bondage. And thus thy glory and honour of thy house is more at the last than at the first.

Burning words such as these were heard again and but a few weeks later by "many honourable worshipfull, the Aduenturers and Planters for Virginia" from the Rev. Dr. Symonds, Preacher at Saint Saviour's in Southwark. A single extract must suffice us ere we pass to notices of the pioneer priests of this new effort for colonization. It gives us the true Missionary argument as acknowledged by the Mother Church.

What blessing any nation had by CHRIST must be communicated to all nations ; the office of his Prophecie, to teach the ignorant ; the office of his Priesthood, to give remission of sinnes to the sinnfull : the office of his Kingdome, by word, and sacrament, and spirit to rule the inordinate ; that such as are dead in trespasses, may be made to sit together in heavenly places. . . . If it be God's purpose, that the Gospell shall be preached through the world for a witness, then ought ministers to be



carefull and willing to spread it abroad, in such good services as this that is intended. Sure it is great shame vnto us of the ministry, that can be better content to set and rest us heere idle, than undergoe so good a work. Our pretence of zeale is cleare discovered to be but hypocrisy, when we rather choose to mind unprofitable questions at home, than gaining soules abroad.

The two Universities were represented in the Missionary Priests, who were chosen to go out on this new effort for the planting of the Church of England in the West. The Rev. Richard Bucke, a graduate of Oxford, "a verie good preacher," as John Rolfe characterized him in a letter to the King,\* a little later, accompanied the first expedition, which sailed in May, in 1609, in nine vessels, under the command of the Vice Admiral Newport. But the ship in which Sir Thomas Gates, Sir George Somers, and Newport, the three commanders, were embarked together with the Chaplain Bucke, was wrecked upon the shores of

—"the still vex'd Bermoothes"

while the other safely reached the discordant settlement. No lives were lost by the mishap at the Bermudas, and while the shipwrecked mariners were busied in preparing the means of escape from the beautiful Island of their captivity, the interests of religion were far from being neglected.

"During our time of abode vpon these Ilands," says the chronicler of the voyage† "wee had daily euery Sunday two Sermons preached by our Minister, besides every Morning and Evening at the ringing of a Bell, we repayred all to publique Prayer, at what time the names of our whole Company were called by Bill, and such as were wanting, were duly punished.

The contents (for the most part) of all our Preacher's Sermons, were especeally of Thankfullnesse and Vnitie, etc.

It pleased God also to giue vs opportunitie to performe all the other Offices and Rites of our Christian Profession in this Iland; a Marriage, for the sixe and twentieth of November, we had one of Sir George Summers his men, his cooke, named Thomas Powell, who married a maid servant of one Mistris Horton, whose name was Elizabeth Persons; and vpon Christmasse Eue, as also once before, the first of October, our Minister preached a godly Sermon, which being ended, he celebrated a Communion, at the partaking whereof our Governour was, and the greatest part of our Company: and the eleuenth of February wee had the childe of one John Rofe christened. . . . Likewise we buried five of our Company, etc.

After setting up a cross with an inscription in memory of their great deliverance, the expedition set sail in rude cedar vessels they had built after their shipwreck, and finally on the 23d of May 1610, after a voyage of thirteen days, the "Deliverance," and "Patience" reached Jamestown, in the midst of what was afterwards known as "the starving time." But a few score of the settlers remained, and these were in pitiable state.

\* Meade's Old Churches, etc., of Virginia, II. 431. † Quoted in Anderson's Col. Church, I. 209, 210.

"The fort was dismantled, the palisades torn down, the ports open, and the gates forced from their hinges. The new comers on landing proceeded to the unfrequented and ruinous Church. The bell was rung and the dispirited and starving people dragged themselves to the house of prayer, where the Chaplain "pleaded, in that solemn hour, for the afflicted brethren and himself, before the Lord their God."

Driven to extremities, without provisions or the means of procuring any, and hopeless for the future, Gates determined to abandon the ill-fated settlement, and on the 7th of June at noon, the whole party embarked, "none dropping a tear" at leaving a spot where "none had enjoyed one day of happiness. At eventide the vessels drifted down the river and Virginia's sun seemed setting on the horizon, never to rise again!

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### MONTHLY MAIL.

Our mail opens with an account of Church work on the prairies of Kansas, to be considered in connection with the letter from Bishop Vail, which we give elsewhere.

Our church was completed last August, and we have held regular Services in it since that time. It is not a large or expensive building, but it is church-like and neat, and sufficient for the present wants of the people. This station is nearly on the border of the Indian Territory, and one hundred miles distant from any other of our churches. Services are held here on three Sundays in the month. We have a Sunday-school, and a week-day Bible-class for ladies. Sometimes Services are held in the country, in school-houses, and the attendance is always good. It is often surprising to see the numbers present, as the houses on the prairie are few and far between; and then they come in families—fathers, mothers, and children. The number of babies is sometimes surprisingly large, but they cannot be left at home alone, and in this new country there are few old people or servants to leave with them. As these occasional Services are all that these dwellers on the prairie have perhaps for months, they attend them with a degree of enjoyment difficult to appreciate by those in more favorable circumstances.

On the third Sunday of each month I officiate at a town situated on the southern line of the State, and forming the terminus of the Leavenworth, Lawrence, and Galveston Railroad. A small number of Church people reside here, who are earnest and active in sustaining the Services. They have as yet no church building, and worship in one of the rooms of the public school, which is usually filled. Coffeyville is an important point for the Texas cattle trade, upwards of eighty thousand head having



been brought here during the year. From this point they are sent by rail to Kansas City, Chicago, and St. Louis. There ought to be a church building at this place, and if five hundred dollars were sent us by some friend of Missions, we could collect sufficient here to erect one. Who will be the generous donor? May the DIVINE SPIRIT lead some one to give the answer to this question. Our Church is quietly but surely making her way on this southern border. We are laying foundations for future parishes and a broader influence for good. We must not despise the day of small things, for in due time we will reap, if we faint not. Already the seed of Divine truth is springing up in the wide-apart spots, where it has been sown on these rolling prairies and extended plains, but ere long there will be gathered recurring harvests of truth, goodness, and love, as they appear in the lives of those who here receive the faith once delivered to the saints.

Our next letter is from one of the Southern States. The picture that it presents is a sad one. May God bless the labors of His Missionary, and strengthen him to bear the burden that he has taken up so bravely. Can no one help him to obtain that horse, which he longs for?

In making my first report of the condition of my field of labor in the Blessed MASTER'S work, there are some things to cheer and others to depress. The field extends over nearly three counties, in which are only two churches. I took charge Advent Sunday, November 30, 1873. The people are very much depressed, owing to the financial crisis, failure of merchants, and the Bankrupt law. The Church was once in a prosperous condition, and before the war both places had regular parochial organizations and Clergymen; now they only have the name of parishes. One has not materially changed in the last fourteen years. The place has not increased or decreased. The members of the parish, with but two exceptions, find it now hard work to obtain the necessaries of life; a number have moved away, others died. Those now left are scattered very much—half of them living from four to eleven miles from the church. There are only three male communicants left. The church building is in a deplorable state. It was built twenty years ago, upon ground belonging to one of the Church people, which he intended donating to the parish; he died without doing so. His son has promised to make good this intention by the middle of April. It is sad to look upon the condition of affairs in the parish, yet, thanks to God, there are some faithful ones, if few in number. They have raised enough money to buy shingles, and have the promise of means to put them on the building. The roof leaks in many places, causing plastering to fall down; over fifty panes of glass are broken; paint all off the outside. We hope, with God's blessing, as soon as the deed is obtained, to be able to make some improvements. Owing

to the condition of things, it is no wonder the Church is so little thought of, and able to do so little for the Blessed MASTER's sake.

F. is in a much better condition ; the building is in good repair, and the Church is doing better, though there are only two male communicants. In the afternoon Services on Sundays we have a good congregation.

I refer you to my report. You will see I have baptized ten colored children and one adult—the result of teaching by faithful laywomen, when their parents were servants in families. I am in hopes of building up a good Sunday-school and congregation among the colored people here.

During Lent I have daily Service here in the morning, which is very well attended. Holy Week we are to have morning and afternoon Services.

If I can only be supported here, I think, with God's blessing, the two parishes will be revived, but it will be by prayer, patience and perseverance only that it can be done. The men leave the work of CHRIST and His Church to the women. Few of those baptized in infancy are confirmed members of the Church.

If I had a horse, I feel I could do so much more for the Blessed MASTER, in looking after the scattered members of His Church. Of the seventy-one communicants in the parishes, thirty live in the country, and, with one exception, there are not over two in the same family—only one in a number of the families.

If I can get the horse, I will have Services in three other places once a month.

The following comes from a Missionary in Indiana;

The Church in C. at present is in a healthy and prosperous condition, and although our flock and congregation are comparatively small, they are our own and reliable. All the money they have been able to raise since I took charge of this Mission work, has been applied in repairing our beautiful house of worship. It is now in good condition, and not one cent of debt upon it. It will accommodate about three hundred people, and frequently we have had it well filled. When I came to this place, I found that the Services of our Church had been suspended for nearly two years. Everything had to be begun anew, and this may account for no Sunday-school report.

Arrangements will be made to commence the Sunday-school as soon as possible, in both these stations. We have no church building at my other station ; and although our Services are popular among the better class of the people, yet I have but little hope of doing much there, until we are able to secure our own place of worship. Our good Bishop will assist us in building a small church as soon as possible. Our Church property in C. is worth at least ten thousand dollars. With this advantage, I think there should be no difficulty in making these two Mission



stations in a very short time self-sustaining for a single Clergyman, and a beautiful field it would be for him ; but it is not possible for a Clergyman with a family to live and keep out of debt on the small amount he will receive here, without the Missionary stipend.

A bright, hopeful report from California must close our mail this month ; the letters being long, we have space for but a few of them ; but we shall be satisfied if our readers receive from those few, some additional knowledge of the needs of the field, and of the work that is going on.

In forwarding my first quarterly report, I wish to express the thanks of the people here, and of myself, for the aid which the Domestic Committee has been enabled to extend in establishing the Church in this place. But for that aid it could scarcely have been done.

W. is an inland, agricultural town with a population of nearly three thousand. It is also engaged quite extensively in the lumber business.

It is an older settlement than many in this State, and its population more permanent, which is favorable for Church work ; and, had a proper effort been made and sustained five or even ten years ago, the Church might have secured a firm foothold here, and by this time have been nearly self-sustaining.

There are not as many organizations of different denominations of Christians here as in most places of its size.

In our little congregation there are some of the very best people in the community, and they are earnest, zealous, and harmonious in their desire and efforts to have the Church established here.

They contribute of their means also as much as can be expected under the circumstances, not having been educated or accustomed to the *principle* of Christian giving. The expenses have thus far been considerable, in furnishing the hall which we use, in paying rent, purchasing an organ, providing books, etc.

The people here, like all on this coast, are peculiarly unimpressible in regard to religious matters, sadly indifferent, and often scoffers ; still, I have faith to hope, that, by God's blessing, a good work can be done among them. No little interest has been already awakened in regard to the Church and her distinctive teachings, of which there is great ignorance. The Services have been pretty well attended both on Sundays and, during Lent, on week days. The Sunday-school is quite flourishing.

I expect to baptize about half a dozen children, and perhaps two or three adults, at Easter time. And there will probably be a class of six or eight for Confirmation the last of May.

Being as yet in Deacon's Orders only, I have not been able to administer the Holy Communion, but it is my expectation to be advanced to the Priesthood very soon.

This Mission is indebted, under God, to the Rev. A. P. Anderson and

the Rev. E. C. Cowan for its first start. The former held Services here for a short time several years ago, and the latter recommenced them last spring, and by his energy and discretion succeeded in arousing such an interest as has resulted in the present permanent organization and establishment.

I have opened a parish school here, which has just completed its second week, with fourteen pupils; others are expected soon. I have secured an excellent teacher, a communicant in the Church.

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### BISHOP SPAULDING AND HIS WORK.

ELSEWHERE we present the first appeal of Bishop Spaulding to the Clergy and other members of the Church, for prompt and liberal aid in his new and trying—not to say perilous—circumstances. We believe that Bishop Randall was not, at any period of his great work, as much embarrassed as his successor is, in taking up the work that fell from his hands on the 28th of September last. From private advices, we learn that, unless help shall be soon received, one or more of the institutions of which Bishop Spaulding speaks, will have to be closed, and that the students will be scattered, and, very likely, will not be regained. The necessity for such a procedure, if it should come to that, would be well-nigh enough to break the new Bishop's heart, and to paralyze his brain. We do not wonder that he is intensely anxious, nor that he sees real peril—not, indeed, to himself, but to the great interests committed to his hands—in the condition of things by which he is surrounded. His earnest mind and brave heart must be relieved from fear of an impending calamity. He must not be crippled and stunned in the first months of his opening consciousness of the tremendous responsibility which the Church has laid upon him. The Domestic Committee will gladly and promptly do all in their power, to send him the relief he needs; and we trust that every Clergyman and every layman who shall read his letter and these lines, will, without delay, do their part and duty. Let Bishop Spaulding, by the united efforts of Churchmen, be helped through the peculiar embarrassment of his present position, for the sake of the blessed work, and in memory of the first Bishop of Colorado. When they come to know him as well as they knew Bishop Randall, we cannot doubt that the sympathies, the prayers and the offerings of our people will continue to be quite sufficient for all his needs.



## WILL-MAKING.

AND if [he hath not before disposed of his goods, let him then be admonished to make his Will,—*Rubric in the Order for the Visitation of the Sick.*

The case is that of a man supposed to be drawing near to the close of his earthly life, who is passing through an examination relating to the interest of his soul, conducted by one having authority to deal with matters so very serious. We do not know how frequently other Clergymen have conscientiously and lovingly performed the duty enjoined by the words given above ; but we certainly know one who, in a parochial charge of twenty-seven years, was culpably remiss in this thing, and so, very likely, will be held responsible for the scattering and waste of worldly goods that might have been saved and elevated to a blessed ministry in working out the plans of God, for the salvation of men. Conversing, not long since, with a dear Brother, upon this subject, we were no less gratified than surprised to learn that his practice had been, at or near the beginning of every year, to read to his people, on occasions of public worship, the rubric in question, and to follow the reading with an exhortation, setting forth the duty and privilege, on the part of the children of God, of doing, not in the supposed last hours of life, but while in health and prosperity, what in them lay to further, after their departure, the cause of our Blessed REDEEMER in the present world. We are very decidedly of the opinion that if this example were lovingly and earnestly copied by all the Rectors in the land, the time would not be far remote when the Church and all her institutions would be reclaimed from weakness and languishment, to a condition of vigorous and conquering life. As in complete harmony with what is here said, we subjoin some plain and strong words by the late Bishop of Vermont.

Every Christian who has property enough to make it worth while to dictate his last Will and Testament is solemnly bound, before God and the Church, to consecrate a fair proportion of it—never less than a tenth part—to the maintenance of Religion. If he have no offspring to provide for, that proportion should be increased . . . by adopting the Church instead of children. But never, in that solemn act, should the cause of CHRIST be omitted or forgotten. Never should he fail to place on this last earthly record a testimonial of his faith ; nor distribute his possessions without a suitable memorial of his pious gratitude to that God who had so kindly prospered him.

## AN EXAMPLE THAT SHOULD BE FOLLOWED.

A LITTLE more than a year ago, a young and earnest layman, connected with the Sunday-school of the Church of the Holy Communion in New York, started the project of getting his school to contribute, through the Mite Chests, three hundred dollars, as the stipend of a Missionary, and came to us to get the benefit of our more extended knowledge of the men in the field, to aid him in determining who that Missionary should be. A Clergyman laboring in Minnesota was selected, and it so happened that he was the Rector of a Church of the Holy Communion there, named after the one in this city, and for the reason that a good Christian woman, once a communicant of the latter, was very zealous and efficient in organizing the former. Through the unceasing efforts of the layman before referred to, the stipend, with the exception of a few dollars, was raised by the children and their teachers, and they are all engaged in repeating the good work of last year. In all this, there is an example that is worthy of imitation on a large scale, and also a very clear illustration of the effectiveness of our Mite Chest system, when it is worked with wisdom and energy. We need more such laymen as our helpers in all parts of the country, and we pray God that this pressing need may be speedily supplied. We should be greatly encouraged. The helpers would be greatly benefited. The dear Church of our love would be strengthened and extended. We shall be glad to hear from any laymen, young or old, who are willing to suggest this example to the Sunday-schools with which they are connected, and to use their own best endeavors to secure the imitation of it.

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## BE YOUR OWN EXECUTOR.

WE have elsewhere said a few words about Will-making, and now we have a few to say about a better way ; a better way, we mean, for those to whom God has given the ability to adopt it, without injury to others. There are many Christian men and women who are restricted to a limited income, and cannot, therefore, with due regard to personal or family interests, be largely generous to the Church. Their hearts are right, they are willing and glad to do what they can, but cannot do all they would till the dividing line between this and the other world is passed. It is upon Christians thus situated in life, that we would urge the duty and the privilege of providing by their last Will and Testament, for the for-



ward moving of the Kingdom of CHRIST, when they shall have learned, as they cannot now learn, the full value and glory of membership in that Kingdom.

But there are many other Christian men and women, who are not tied up to this kind of calculation and economy, in dealing with the gifts of God, as they affect the responsibilities and destiny of the life that now is. They have an abundance. They can give frequently and largely, if their minds and hearts are open to the constraining love of CHRIST. And if, with quickened eyes and consciences, they will take the trouble—could, indeed, such occupation be accounted a trouble—to study the field, which is the world lying in wickedness, the need for such giving, and the opportunities all alive with inspiring promise as to results, will be found to be most abundant. The better way for such is to be their own executors, to administer upon their own estates, to trust God Who has trusted them, to ask amidst apparently conflicting claims, "LORD, what wilt Thou have me to do?" and to set about the doing as soon as the answer is received. And not alone for the Church would this prove the better way, but also for those pursuing it. It will indeed be something to say of any one, that, by his last Will and Testament, he did what he could. Is there not a higher benediction for those of whom it can be truly said, that, as they are passing along to their rest and reward, they are doing what they can? There is something almost sacramental in loyal and persistent almsgiving. There is certainly an outward and visible sign, and who can doubt as to the inward and spiritual grace? "The liberal soul shall be made fat : and he that watereth shall be watered also himself."

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### *"I SEEK NOT YOUR'S, BUT YOU."*

IN one sense, a man and his property are the expression of separate and distinct ideas, having nothing in common. "How much then is a man better than a sheep?"—better, not simply because possessing qualities superior to those of a sheep, but better also because living and acting on another plane of being, and capable of a higher destiny. The considerations are not few or weak, which keep them apart, and constitute an insuperable barrier to identity or likeness. A man is not a thing, and a thing is not a man, and, in one view of the case, there is no power that can give them unity of nature. But there is a sense in which a man and his property are one, and this holds true where no violence is done to essential and abiding distinctions. The thoroughly Christian man who has accepted and is acting upon the full Scriptural teaching on this sub-

ject, regards his worldly goods not simply as appendages to his condition in life, or as things wholly outside of himself and untouched by the responsibility which rests upon him, but as embraced in the covenant that binds him to truth, and duty, and God. The unity here is not indeed absolute identity of nature. There is no annihilation of distinctions, but there is a divinely arranged blending of them into unity of purpose and end. It is not strangely out of the way for a Christian man to regard the gifts of God that come to him in material things as a part of himself. He is responsible for them as truly as for the qualities and aspirations of his own soul. Very likely this was the view of the Apostle when he said: "I seek not your's, but you."

When we solicit contributions from Christian men and women to aid in planting and sustaining the Church in this world of sin and sorrow, we do not ask for mere things that are the accidents of human life, but for the things consecrated to the highest purposes that can engage our thoughts, for things on which there is the impress of the great Redemptive acts, for things which are almost as precious as the soul, because this impress is upon them.

Our dear Lord gave *Himself* for us. Let us not be content with the giving to Him anything less costly than that which enters into our very life. Let us *be* in our gifts.

## ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

### All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from February 23, to March 31, 1874, inclusive.

ALBANY.				Lock Haven—St. Paul's.....			
<i>Albany</i> —St. Peter's.....	100	75		<i>Lykens</i> —"B" for Ep. Whipple...	25	00	60 90
<i>Burnt Hills</i> —Calvary, M. O.....	5	83		CONNECTICUT.			
<i>Charlton</i> —St. Paul's, M. C.....	3	89		<i>Bethel</i> —St. Thomas', M. C.....	10	75	
<i>Hudson</i> —Christ, M. C.....	41	70		<i>Fair Haven</i> —St. James', M. C.....	36	72	
<i>Rensselaerville</i> —Trinity.....	10	00		<i>Hartford</i> —Interest on Chester Adams Estate.....	406	77	
<i>Richfield Springs</i> —St. John's, of which from M. C., '72....	2	11	164 28	<i>New Haven</i> —St. Thomas' S. S. M. C., \$16.94; for Rev. J. R. Love, \$10.....	26	94	
ARKANSAS.				<i>New London</i> —St. James' M. C....	20	00	
<i>Camden</i> .....	25	50		<i>North Haven</i> —St. John's, M. C....	14	00	515 18
<i>Clarksville</i> .....	10	00		DAKOTA.			
<i>Des Arc</i> .....	2	70	38 20	<i>Crow Creek</i> .....	5	00	5 00
CALIFORNIA.				DELAWARE.			
<i>San Mateo</i> —St. Matthew's S.S....	19	75	19 75	<i>Milton</i> —St. Mary's M. C.....	3	50	3 50
CENTRAL NEW YORK.				EASTON.			
<i>Cazenovia</i> —St. Peter's, two members, for Ep. Whipple's Indian Mission.....	20	00		<i>Worcester Parish</i> .....	13	00	13 00
<i>Guilford</i> —Christ.....	6	50		IOWA.			
<i>Mt. Upton</i> —Grace.....	1	00		<i>Keokuk</i> —St. John's.....	12	00	12
<i>Utica</i> —Grace.....	7	50	35 00	KENTUCKY. *			
CENTRAL PENNSYLVANIA.				<i>Elizabethtown</i> —Bounty money from Jas. E., Wm. G., and Greene Sargent, \$1.50; M. C., '75.....	2	25	
<i>Harrisburg</i> —St. Stephen's, Mrs. M. W. B., for Bishop Whipple.....	10	00		<i>Louisville</i> —Christ.....	1	00	
				St. James'.....	5	00	8 26



## LONG ISLAND.

<i>Astoria</i> —Redeemer.....	10 00	
<i>Brooklyn</i> —Grace, M. C.....	15 69	
St. Peter's Mission S. S., for Bp. Clarkson.....	5 70	
(E. D.) Grace, M. C.....	1 00	
Calvary, M. C.....	4 40	
<i>Greenpoint</i> —Ascension.....	27 23	
<i>Richmond Hill</i> —S. S. M. C.....	2 85	
The last gatherings in M. C. No. 14617, of one who went down in the <i>Ville de</i> <i>Havre</i> .....	5 05	71 92

## LOUISIANA.

<i>Franklin</i> —St. Mary's.....	3 00	
<i>New Orleans</i> —Calvary.....	19 20	22 20

## MARYLAND.

<i>Baltimore</i> —Christ, M. C.....	16 39	
St. Bartholomew's.....	53 57	
<i>Clear Springs</i> —St. Andrew's, M. C.....	2 43	
<i>Georgetown</i> —St. Alban's, M. C.....	10 25	
St. John's, for Bp. Whipple	10 00	
<i>Lappon's Cross Roads</i> , Washing- ton Co.—St. Mark's, of which from M. C., \$11.23	21 39	
<i>New Market</i> —Grace.....	5 00	
<i>Port Republic</i> —Christ Ch. M. C.....	10 00	
<i>Sharpsburg</i> , Washington Co.—St. Paul's, of which from M. C. \$3.80.....	5 59	
<i>Washington</i> —Ascension, add'l.....	5 00	
Ascension S. S. M. C., L. B.....	2 01	
St. John's, of which for Bp. Morris, \$10.....	298 23	
St. Peter's.....	4 75	445 11

## MASSACHUSETTS.

<i>Dedham</i> —St. Paul's, M. C.....	2 59	
<i>Marblehead</i> —St. Michael's, M. C.....	14 54	
<i>Quincy</i> —Christ, M. C.....	2 00	
<i>Springfield</i> —Christ, M. C.....	28 42	
<i>Taunton</i> —St. Thomas', of which from M. C. \$36.27.....	133 03	
<i>Wilkinsonville</i> —St. John's S. S. M. C.....	16 00	196 49

## MICHIGAN.

<i>Grand Rapids</i> —Woman's Mission- ary Association of St. Mark's Ch.....	5 00	
<i>Niles</i> —Trinity, C. R. B., an Easter offering.....	10 00	
<i>Owosso</i> —Christ Ch., M. C.....	3 06	
<i>St. Joseph</i> —Christ.....	5 00	23 06

## MINNESOTA.

<i>Willmar</i> —St. Luke's.....	2 60	2 60
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## MISSOURI.

<i>St. Louis</i> —Christ, of which from Mrs. J. P. Doan, for Bp. Morris, \$50; from a member, for Domestic Missions, \$50.....	100 00	100 00
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## NEW JERSEY.

<i>Bergen Point</i> —Trinity, a member of the Woman's Mission- ary Association, two quarters payment of scholarship in St. Mark's school, Salt Lake City, Utah, \$20; M. C. \$4.24.....	24 24	
<i>Seeverly</i> —St. Stephen's, G. P. Mc- Ilwaine, of which for Bp. Whipple, \$5; Bp. Hare Mission, \$5.....	10 00	

*Burlington*—Chapel of the Holy

Child Jesus, for Bp. Tut- tle's scholarship.....	16 43	
<i>Elizabeth</i> —Trinity, add'l.....	10 00	
<i>Jersey City</i> —Grace, H. R. C.....	20 00	
<i>Montclair</i> —St. Luke's, a member.....	10 00	
<i>Mt. Holly</i> —St. Andrew's, C. M. P.....	3 00	
<i>Newark</i> —House of Prayer.....	18 00	
<i>New Brunswick</i> —St. John Evan- gelist, M. C.....	1 59	
<i>Rahway</i> —Church of the Holy Com- forter, M. C.....	3 72	
<i>Somerville</i> —St. John's, a member.....	5 00	
<i>Trenton</i> —St. Michael's S. S., M. C.....	4 84	
<i>Woodbridge</i> —Trinity, M. C.....	16 60	143 47

## NEW YORK.

<i>Garrison's</i> —St. Philip's in the Highlands, M. C.....	9 00	
<i>Morrisania</i> —St. Paul's.....	58 69	
<i>New York</i> —Calvary.....	747 54	
Grace, add'l.....	50 00	
Holy Communion, M. C.....	15 00	
Incarnation, for Bp. Mor- ris, \$200.....	375 00	
St. Barnabas' House, M. C.....	2 88	
St. Bartholomew's.....	2363 12	
St. John's Chapel, two members.....	40 00	
St. Paul's Chapel, add'l.....	10 00	
St. Thomas' M. C.....	4 31	
Trinity Chapel, add'l.....	342 50	
Transfiguration, M. C.....	14 21	
Zion, a member.....	5 00	
E—, for special purposes	250 00	
Rev. N. F. Ludlum, to help build a church at N. H.....	20 00	
Mrs. James I. Jones.....	40 00	
<i>Rossville</i> —Miss W.....	1 00	
<i>Rye</i> —Christ Ch., M. C.....	10 78	
<i>Saugerties</i> —Trinity, a member, for Rev. Mr. Gillogly.....	40 00	
<i>Sing Sing</i> —Trinity, G. W. F.....	5 00	
<i>Westchester</i> —St. Peter's, of which for Bp. Morris, \$200; M. C., \$3.69.....	203 69	
A friend.....	8 18	
Signa.....	10 00	
<i>Yonkers</i> —St. Paul's, a member, quarterly payment of sti- pend.....	13 00	4638 90

## NORTH CAROLINA.

<i>Pittsboro'</i> —St. Bartholomew's, M. C.....	13 51	
St. Mark's, M. C.....	1 00	14 51

## OHIO.

<i>Cincinnati</i> —St. Paul's, two little boys.....	2 00	
<i>Cleveland</i> —Grace.....	19 50	
Trinity.....	118 02	
<i>Hillsborough</i> —St. Mary's S. S., for Rev. Wm. Lucas.....	17 54	
<i>Ironton</i> —Christ Ch., a member...	3 00	
<i>Lancaster</i> —St. John's.....	3 00	163 06

## OREGON.

<i>Astoria</i> —Grace.....	7 00	
<i>Portland</i> —St. Helen's Hall, Miss M—, for scholarship in St. John's school, Logan, Montana.....	15 00	22 00

## PENNSYLVANIA.

<i>Eddington</i> —Christ Chapel, for Bp. Tuttle's school in Utah.....	2 07	
<i>Philadelphia</i> —Holy Trinity, for Bp. Vail.....	100 00	
St. Luke's, of which for Rev. Wm. Jarrett of Va., \$20.....	718 40	

St. James.....	455 00	
St. Mark's, M. C.....	3 85	
For Bp. Whipple.....	1 00	
H. P. H., for Rev. L. P. Rucker.....	10 00	
Rev. J. W. R.....	30 00	
<i>Germanatown</i> —St. Luke's, M. C.....	2 50	
Chas. Willing, Jr., for Portland Hospital and Orphanage.....	20 00	
<i>Lower Dublin</i> —All Saint's, for Bp. Lee, of Iowa, \$6; Bp. Tuttle's school in Utah, \$12.....	18 00	1360 82

## PITTSBURGH.

<i>Alleghany City</i> —M. C.....	8 03	
<i>Pittsburgh</i> —Trinity, of which from M. C., \$16.24; add'l, \$10.....	26 24	
<i>Rochester</i> —Trinity S. S., of which from M. C. \$2.95; Sunday collection, \$2.75....	5 70	39 97

## RHODE ISLAND.

<i>Manton</i> —St. Peter's.....	5 00	
<i>Newport</i> —Trinity, a member.....	50 00	
<i>Providence</i> —Grace, M. C.....	15 35	
St. John's S. S., for Bp. Lee, of Iowa.....	250 00	
Redeemer.....	25 00	
Miscellaneous, for Domestic Missions.....	97 00	442 35

## SOUTH CAROLINA.

<i>Clarendon</i> —St. Mark's.....	2 15	
<i>Columbia</i> —Trinity, M. C.....	8 00	10 15

## TEXAS.

<i>San Marcos</i> —St. Mark's.....	4 85	4 85
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## VERMONT.

<i>Sheldon</i> —Grace, M. C.....	24 60	
<i>St. Alban's</i> —St. Luke's S. S. M. C.....	13 03	
<i>Wallingford</i> —J. C. B.....	10 00	
<i>Windsor</i> —St. Paul's, M. C.....	3 00	50 68

## WESTERN NEW YORK.

<i>Albion</i> —P. A. F.....	4 50	
<i>Batavia</i> —St. James'.....	38 16	
<i>Bath</i> —St. Thomas'.....	25 00	
<i>Belmont</i> —St. Philip's.....	4 75	

<i>Buffalo</i> —St. John's.....	18 47	
St. Paul's, of which, for Bp. Tuttle, \$110; Bp. Whipple, \$100; Bp. Clarkson, \$100; Bp. Spaulding, \$100; Bp. Hare, \$100.....	850 00	
Trinity.....	124 56	
<i>Brockport</i> —St. Luke's.....	3 83	
<i>Clifton Springs</i> —St. John's.....	7 19	
<i>Clyde</i> —St. John's.....	4 00	
<i>Corning</i> —Christ.....	8 45	
<i>Fredonia</i> —Trinity.....	8 60	
<i>Geneva</i> —St. Peter's.....	119 35	

Trinity, of which for Bp. Tuttle's scholarships \$40; from Ladies' Sewing Society, \$25.....	175 95	
C. S., for special purposes.....	5 00	
<i>Hammondsport</i> —St. James'.....	5 31	
<i>Hornellsville</i> —Christ.....	15 00	
<i>Jamestown</i> —St. Luke's.....	5 25	
<i>Lyons</i> —Grace.....	30 71	
<i>Mt. Morris</i> —St. John's.....	11 07	
<i>Niagara Falls</i> —St. Peter's.....	47 00	
<i>Oakfield</i> —St. Michael's.....	1 60	
<i>Olean</i> —St. Stephen's.....	2 70	
<i>Phelps</i> —St. John's, M. C.....	4 67	
<i>Rochester</i> —Christ.....	32 35	
St. Clement's.....	109 06	
St. Paul's.....	46 30	
St. Mark's school, of which for Bp. Whipple, \$6.65.....	11 65	
<i>Suspension Bridge</i> —Epiphany....	1 83	1717 58

## LEGACIES.

<i>N. Y., Yonkers</i> —One-half annual proceeds of the Estate of Caroline Jones.....	282 00	282 00
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## YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	470 09	470 09
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## MITE CHESTS.

Receipts for the month not credited to parishes.....	197 09	197 09
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## MISCELLANEOUS.

<i>France, Paris</i> —From Mrs. Renouf \$10; Mr. E. A. Renouf, \$15.....	25 00	
<i>Japan, Osaka</i> .....	65 70	
Cash.....	2 10	92 80

Received for General Purposes.....	\$9,728 99	
“ “ Special Purposes.....	1,662 44	
Receipts for the Month.....	11,391 43	
Amount previously acknowledged.....	69,596 26	
Total Receipts since Oct. 1, 1873.....	\$80,987 69	

## RECAPITULATION OF SPECIAL RECEIPTS.

Bp. Clarkson.....	\$105 70	Rev. J. L. Gillogly.....	40 00
Bp. Hare.....	105 00	Rev. Wm. Jarrett.....	20 00
Bp. Lee.....	6 00	Rev. J. R. Love.....	10 00
Bp. Morris.....	480 00	Rev. Wm. Lucas.....	17 54
Bp. Spaulding.....	100 00	Rev. L. P. Rucker.....	10 00
Bp. Tuttle.....	215 55	For Church at New Hampshire.....	20 00
Bp. Vail.....	100 00	For Special Purposes.....	255 00
Bp. Whipple.....	177 65		
			1,662 44







Most truly Yours  
William A. Howe



# INDIAN COMMISSION.

## Missionaries and Teachers in the Indian Field:

### NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

*Standing Committee*—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

*Santee Agency*—P. O. address, Santee Agency, Nebraska.—

Rev. Samuel D. Hinman, Presbyter.  
 Rev. Dan'l. W. Hemans (Native), Presbyter.  
 John B. Wapaha, " Catechist.  
 Sam'l. Manikiya, " "  
 Samuel Stone, " "  
 Duncan Graham, " "  
 Tho's. Nonah'di, " "  
 Mrs. S. D. Hinman.  
 Miss Emily J. West.  
 Sister Mary Graves.  
 Miss M. Ives.  
 Miss Clara Kerbach.

*Yankton Agency*—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyter.  
 Rev. Luke C. Walker, (Native), Deacon.  
 Rev. H. St. G. Young, Presbyter.  
 Walter S. Hall, Teacher.  
 John Robinson, "  
 David Tatiyopa, (Native), Catechist.  
 Frank Vassar, " "  
 Salos P. Walker, " "  
 Edward Ookiye, " "  
 Baptiste Defou, " "  
 Matthew Leeds, " "  
 Mrs. M. E. Duigan.  
 Miss Anna M. Baker.

*White Swan*—

Rev. Wm. J. Cleveland, Presbyter.

Mrs. W. J. Cleveland.

Rev. Wm. A. Schubert.—Absent.

*Among the Yanktonais*—P. O. address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon.  
 Sister Anna Pritchard.  
 Miss Olive M. Roberts.

*Among the Lower Brules*—P. O. address, Crow Creek Agency, Dakota.

*Among the Sans Arc and Two Kettle Bands, etc.,*  
 —P. O. address, Cheyenne Agency, Dakota.  
 Rev. Henry Swift, Deacon.  
 George Long, (Native), Catechist.  
 Miss Mary J. Leigh.

### WISCONSIN MISSION.

Under the charge of Bishop HARE.

*Oneida Agency*—P. O. address, Oneida Reserve, Green Bay, Wis.

Rev. E. A. Goodnough, Presbyter.

### MINNESOTA MISSION.

Under Bishop WHIPPLE.

*White Earth Reservation*—

Rev. J. J. Enmegahbowh (Native), Presbyter.  
 Rev. J. A. Gillsallan, Presbyter.  
 Milton Lightner (Native), Teacher.  
 Mrs. M. L. Selby, in charge of Hospital.  
 Mrs. Laura Crafton, " "

## Form of a Bequest to the Indian Commission.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....  
 for the use of the Indian Commission of said Society.*

## LETTER FROM BISHOP HARE.

ON THE STAGE, DAKOTA, February, 28, 1874.

REV. AND DEAR BROTHER: The air is filled with alarming rumors of depredations and murders committed by the Indians at the Red Cloud and Spotted Tail Agencies, and of other indications of a spirit which many think can only issue in war. The telegrams which reach the East wear, I presume, a more exciting and ominous character still.

The Indians at these Agencies are farther removed than those among whom our Missions are established upon the Missouri from civilizing influences. They have seen less of the power of the Whites. There is more game in their country, and they are therefore less dependent upon the bounty of the Government; and, worse than all, their Agencies are frequented at cer-

tain seasons of the year, especially in Winter, by large bands of Northern Indians, who come from districts even more remote from civilizing influences than themselves, and who are wild and defiant beyond expression. The desire for improvement which exists among some of the Red Cloud and Spotted Tail bands, of which you have heard, is as yet only the vague, half-fixed wish of men just being awakened to the fact that the white man's is the better way, and cannot hold its own long in the presence of the high-handed and impetuous earnestness of these untamed spirits from the North; and chiefs, like Red Cloud, who have made the fairest promises when at Washington, or when visited by Commissioners from the East, are apt to prove unsteady when they find that they must either sail with the wind, or see their power slip from their hands. Those most conversant with the state of affairs are forced to believe that war may be precipitated at any moment, and many men are of opinion that nothing but a terrible blow from the military arm will ever bring these people to their senses.

Better than this I believe would be the presence of the military without the infliction of the terrible blow. A show of force would give moral strength to the better spirits. The Agent's having such a power to uphold him, would enable him to discharge his duties without fear; and a hard blow struck occasionally at some isolated marauding band by the military, at the request of the Agent, would do much to cow the wilder spirits.

You will be glad to know, that, notwithstanding all the excitement which prevails farther West, quiet reigns and our Mission work goes on undisturbed among all the tribes on the Missouri River. And the violence which has prevailed at the Red Cloud and Spotted Tail Agencies has had this favorable effect, at least, that it has led us to appreciate more truly how real and substantial is the advance which the Indians along the Missouri have made, and given point to two or three incidents, illustrative of their condition, with which I have lately chanced to meet.

A few days ago, I went off, on Saturday, to spend Sunday at our Mission at Choteau Creek. We have a white man stationed there as Teacher, and an Indian as Catechist. After I lay down at night, I heard the Catechist joining his family, in a neighboring room, in family prayer. First they sang a hymn in their own tongue, then followed the Lord's Prayer and a few Collects and the minor benediction in the same tongue: soon all sounds ceased and the whole family seemed wrapped in repose. I asked the white Teacher, who resides in the same house with the Catechist, whether it was the custom of the Catechist to have family prayer in that fashion every night. He answered, "Yes." I recalled the fact that but a few years ago this man made the air to ring with the beating of drums and singing of heathen chants. I felt how largely the labors of the Missionary had been rewarded.



A few days after this incident, I started to perform a long intended duty of a visit to a settlement of Santee Indians who, some years ago, gave up their tribal rights and went off to what seemed a more promising country and entered claims as white men. They have taken a manly course, and I have felt that they deserved what they have frequently asked, a visit from their Bishop. I received the following letter to hasten my steps. It is in Dakota, and was translated for me by the Rev. Mr. Hinman :

FLANDREAU, December 29, 1873.

MY FRIEND : We wish to write you this letter. We, men, women and children, of the Flandreau Settlement, wish you to consider this, with your Presbyters and Catechists.

This is our mind. Our SAVIOUR said, "I will not leave you like orphans. I will come again and bring you." This we remember. We are now, indeed, left like orphans alone, but we hold fast to the SAVIOUR.

To-day we have kept a Festival of Holy Remembrance, and we have thought of you all, because you always ask us to remember you. On Christmas Day, your Church keeps Holy Night, and we have prayed to God all night. But we have no church, and the house in which we assemble will no longer hold us. Therefore, when you see this letter, we wish you to give us a church. We do not leave off our prayers. The Rev. S. D. Hinman encouraged us to hope for this, and therefore we hope still. Afterwards we heard words of yours that made us hope. If you can give us a church that will hold us all, we shall always remember you.

We have called a meeting, and after prayers have written this letter. We all shake hands with you from our hearts.

This letter is signed with the names of seventy-one people, men, women, and children. Mr. Hinman, whose children in the Faith they are, adds the following *postscript* to his translation of their letter : "Many of these men are leading men of the Settlement. This is the result of seed sown beside all waters."

A drive of sixty miles brought me to Yankton City, from which Flandreau is distant one hundred and five miles north-east. Early next day, I started for the Settlement, and, as we had had no snow on the Missouri for some weeks, and the roads were comparatively good, I calculated that I could make the distance in two days ; but I had only made ten miles, when I came upon snow which increased rapidly in depth until the horses could hardly make their way ; the cold became intense, and the wind increased to a hurricane. Houses were few and far between, and I began to fear that a fate I had often heard of—perishing on the prairie—was to be mine. We reached at last, however, some time after dark, a wayside house and found a refuge. Further progress was impossible, and next day I retraced my steps to Yankton.

But I heard one remark while on my unsuccessful journey which more than repaid me for all the cold and suffering. I stopped for dinner at an

inn, and, as I chatted with the landlady, I mentioned where I was going ; to which she replied : “ Well, all kind of people pass along here and stop at my house—Papists, Methodists, Presbyterians, Germans, and Americans—but I don’t know any people who carry their religion with them better than the Indians. If they haven’t any money, they say so, and beg a lodging : if they have any, they say how much it is. The other day, a party of seven stopped here. They told me they wanted to stay all night. They said Grace before they took their supper. And before they went to bed, they gathered in one corner of the room, and, taking out their hymn-books, sang a little hymn, and then knelt down for prayer.”

A good record, surely, for people whose blood is that of the blood-thirsty Sioux, whose brethren at the Red Cloud and Spotted Tail Agencies have but just made the hearts of our frontier people to tremble, and whose own chosen lot, twenty years ago, was with the worst.

And theirs is not the case of a few people cut off from their brethren and put in their position by influences which can never occur again. A large part of the Sioux Nation may be said to be tending to the same condition. Their exodus has begun, and while some (for instance, the distant Northern tribes) have not yet started, the road is thronged with others along its whole length, from its beginning, in utter barbarism, to its end, in quiet, Christian peace and self-support.

Very affectionately yours,

WILLIAM H. HARE.

## THE MISSION AT MENDOTA.

MINNEAPOLIS, *March 3, 1874.*

REV. AND DEAR BROTHER : I send you the following hurried account of your mission at Mendota. It may answer as a Report concerning the Mission and your Catechist for the year.

On the high land back of Mendota, and distant nine miles from Minneapolis, is located an Indian village, of some dozen families and numbering in all perhaps one hundred souls. Most of them are Christian Indians, formerly connected with the Presbyterian Mission of Dr. Williamson and our own Mission of Mr. Hinman. They are a remnant of the Sioux Indians, left in the State after the removal of the Tribe from this State to the Missouri River on account of the massacre of 1862. They cling with tenacity to their old homes, and it has been impossible so far to induce them to go to their own people, where they would be much better cared for than here. They are without United States annuities, and support themselves by hunting and fishing, making moccasins, and cultivating a little land. They also make various Indian trinkets,



bows and arrows, bead-work, and baskets, and sell in the two cities of Minneapolis and St. Paul. They are inoffensive, and are generally treated kindly by the white people. We have never heard of their stealing or drinking.

A large number of them attend the Services, every Sunday, at Gethsemane Church, Minneapolis, whose Rector has spiritual charge over them, and does the best he can for them. On almost every Communion Sunday, some of these Christian Indians may be seen devoutly kneeling at the Lord's Table, with their white brethren. In the coldest days of Winter and the warmest of Summer, many of them walk the whole distance of nine miles and back, for the privilege of being at Church : we have never seen white Christians manifest more zeal. It is noticeable that nearly every one has some small offering to put upon the alms basin when it is passed. The Rector of Gethsemane usually provides for each Indian, in attendance upon Divine Service, a small five-cent loaf of bread and a cup of tea, as a lunch to enable them to get home.

On Christmas Day, Easter, and Thanksgiving, the ladies of the Parish provide a feast for them, in the Church Reading Room, which they greatly enjoy. They are also generously remembered at the Harvest Home. The ladies of St. Clement's Church, Philadelphia, and Grace Church, Detroit, have kindly remembered them with boxes of clothing, the past year. Two young ladies, of Philadelphia, Miss Ella Townsend, and Miss Eliza Bayley, who had visited them, and become much interested in them, have kindly remembered them with boxes of clothing, beads, etc. These have been great helps to them.

During the past year, one of their number, George St. Clair, a young man of more than ordinary intelligence, and who had acted as Interpreter for Dr. Knickerbacker for some time, has been acting as Catechist, under appointment from the Indian Commission. He teaches the young, gathers them frequently for Services, reads the Bible to them, and does what he can in their behalf, besides acting as Interpreter. He always accompanies them to Church. His people are desirous that the Bishop would receive him as a candidate for Holy Orders, and ordain him as their Clergyman. This may be done.

During the past year, a number of adults and children have been baptized, and eight have been confirmed. A number are also under instruction preparatory to Confirmation at the Bishop's Visitation in April.

What may be the future of these scattered Indians, it is hard to tell : but, as children of the Church, they should be cared for, and their spiritual wants supplied. This the Commission is doing as well as may be under the circumstances.

Affectionately yours,

D. B. KNICKERBACKER.

## MISSION AND SCHOOL WORK AT CROW CREEK.

CROW CREEK AGENCY, DAKOTA TERRITORY,  
March 2d, 1874.

REV. AND DEAR SIR : The Rev. Mr. Burt has asked me to comply with your request and write you something of our work at Crow Creek. The Mission here is comparatively a new one, and, to a stranger, it might seem that but little had been accomplished. But the faithful Missionary and his helpers find great cause for encouragement and thankfulness, and feel that important obstacles (which are sure to be met with in the beginning) have been overcome and sure foundations laid.

One year ago, the Chiefs here did not want schools and Missionaries because "they could not eat them." Now they are earnestly pleading for a teacher for each camp. Our Mission house is at the Agency and our people are camped ten miles above and five and seven miles below us. They come to us in great numbers daily, to gossip, to ask advice, for medicine and often for food and clothing.

A house is nearly completed between the two lower camps, where the Rev. Mr. Burt proposes to live for a time, that he may be in the midst of his flock. He will have school for men and boys, and such girls as cannot come to the Boarding School, with Morning Prayer for the Dakotas on Sunday, and Evening Prayer in English at the Agency. There has been quite a strife between the Chiefs of the upper and lower camps with regard to this matter, both Chiefs being anxious to secure him for their respective camps, and each urging the superior claims of himself, his people, and their situation.

The Boarding School opened the second week in January, with nine girls as boarders and several boys as day scholars. Our girls have been instructed in all kinds of housework and sewing and have made creditable proficiency. When we consider their mode of living ; so many together in a smoky little tipi ; wrapping their blankets about them and lying down upon the ground at night ; sitting upon the ground and eating out of tin dishes, which are never washed, but thrown together in one corner when not in use ; eating, when hungry, with no regularity ; with no change of clothing, and total strangers to soap and water ; with none of the conveniences or comforts of civilized life, and no idea of the way in which our work is done—thus these girls come to us—we cannot realize how great to them is the change. We wonder that they adapt themselves so readily to our ways and perform their various duties so surprisingly well.

Our girls are from eight to seventeen years of age. Their initiation into Boarding School life consists in a thorough bath (the first one ever taken in most cases), and it is no easy task to scrub off the accumulated dirt of all these years. In each case their heathen ornaments have been voluntarily laid aside and not resumed while with us. After their heads have been thoroughly washed and combed, the girls are fitted with a clean, new suit of clothes ; their own filthy rags are cast aside ; of course they look like different beings altogether, and are themselves quite proud of their improved condition.

For housework we arrange them in companies of two and three, and change about, each week. Those who make beds learn to do it very nicely in one week, and are then taught to wash dishes and set the table, while the former dishwashers learn bed-making. Others have charge of the sweeping and dusting, and others learn to bake and cook. One of our girls makes excellent bread, and all assist with the washing and iron-

ing. The very little ones bring in wood, feed the chickens, put chairs at table, and do many little things that need to be done daily, and that teach them habits of order, industry, and punctuality. Every forenoon they sit down together to sew, which they enjoy very much. They have made themselves dresses, aprons, and underclothes, hemmed handkerchiefs, and are piecing bedquilts. We intend to teach them also to knit stockings. In the afternoon we have school.

I am surprised at their quickness in learning to write and their natural taste for drawing or sketching. Two of our scholars are already able to read the Church Service, and the others are doing well as regards reading and spelling. The Indian boys and girls are very fond of music, and all have good voices. We teach them a hymn (in Dakota of course) very quickly. Several of the boys and young men (former scholars) often come in, in the evening, and, together with our girls, led by the organ, never tire of singing the chants and the many sweet hymns which they have learned. "Nearer my God to Thee," "Happy Day," "Happy Land" and "Beautiful River," are some of their favorites. How great is the contrast with their former life, and with that of the many who are still roaming about, idle, ignorant, dirty and wild!

Beside their many hymns, the girls have learned a part of Calvary Catechism. All have learned "Our FATHER" (in Dakota), and it is very pleasant to see them kneeling at prayers, morning and night, and hear them join in saying "Our FATHER," and to see them standing with bowed heads at table and reverently repeating Grace in the words of the 15th and 16th verses of the 145th Psalm.

Our success thus far has been beyond our expectations. Our girls have remained with us for a longer period than we had dared to hope. We expect that they will come and go. We cannot keep them if they wish to leave us, and doubtless the warm, bright days of Spring will disincline them to work and study, and tempt some of them to resume, for a time, their idle, roving life.

I am very fond of our girls, and more deeply interested in the Indian work than ever, and am very hopeful for this poor, despised people. They will require patient, and long continued teaching, so ignorant are they and so darkened the understanding. But in many cases when they do receive the light and knowledge of the Gospel, their faith and faithfulness are very beautiful, and shame our own.

## ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for March, 1874.

ALBANY.				CONNECTICUT.			
<i>Troy</i> —Christ Ch.....	10 00	10 00		<i>Fairfield</i> —St. Paul's.....	5 00		
				<i>Hartford</i> —"A. V.".....	8 00		
CALIFORNIA.				<i>North Haven</i> —St. John's, a mem- ber for Bp. Hare.....	25 00		
<i>Santa Clara</i> —Free Ch. of the Holy Saviour S. S.....	5 45	5 45		<i>Salisbury</i> —St. John's.....	10 00		
CENTRAL NEW YORK				<i>Waterbury</i> —Two friends, thro' J. H. Nettleton, Esq.....	25 00		
<i>Ledyard</i> —Children of District schools, for Bp. Hare....	5 00			<i>Windsor</i> —Grace.....	20 00		
<i>New Berlin</i> —St. Andrew's.....	20 93	25 93		<i>Woodbury</i> —St. Paul's, Woman's Miss'y Association.....	20 00	113 00	
CENTRAL PENNSYLVANIA.				LONG ISLAND.			
<i>DeFonote</i> —St. John's, \$16.01; S. S. \$16.29.....	32 30	32 30		<i>Astoria</i> —Ch. of the Redeemer, Mrs. M., for Ponkas.....	10 00		
				<i>Bay Ridge</i> —Christ Ch.....	42 00	52 00	



## MARYLAND.

Baltimore—St. Luke's.....	64	10
Boltington—Holy Trinity, \$5.75; Miss Maria H. DuVal's birthday present, .25; Miss Gabriella Augusta DuVal's birthday pres- ent, \$1.....	7	00
Ellicott City, Howard Co.—St. John's.....	12	00
St. Peter's.....	4	30
Frederick—All Saint's Parish, for Spokanes, \$1.....	31	00
Govanstown—Ch. of the Redeem- er.....	36	00
Hampden—St. Mary's.....	4	11
Lappen's Cross Roads—St. Mark's	2	40
St. Margaret—Westminster Parish	6	50
	167	41

## MASSACHUSETTS.

Amherst—Grace Ch.....	12	25
Dakota League, for printing Rev. Paul Mazakute's Testi- mony.....	110	00
South Boston—St. Matthew's, thro'	50	00
Dakota League.....	117	93
Taunton—St. Thomas'.....	290	18

## MICHIGAN.

Detroit—Mariner's Ch.....	3	80
East Saginaw—St. Paul's.....	20	15
Grand Rapids—St. Mark's, Wo- man's Missy's Associa- tion, 2 ladies, for White Earth, \$5.50.....	7	60
Owasso—Christ Ch.....	2	50
Ypsilanti—St. Luke's.....	10	00
	44	05

## NEW HAMPSHIRE.

Dover—St. Thomas'.....	10	00
Portsmouth—Alf. Elwyn, Esq....	1	00
St. John's.....	29	88
	40	88

## NEW JERSEY.

Bergen Point—Trinity, Woman's Auxiliary Missionary Society.....	37	70
Camden—St. Paul's.....	25	00
Moorestown—Trinity S. S., for education of P. Parker.	25	00
Newark—House of Prayer.....	13	65
	101	35

## NEW YORK.

Garrison's—St. Philip's.....	31	44
New York—Mrs. Wm. Harman Brown, for Enmegah- bowl.....	25	00
Mrs. Anna T. E. Kirtland. Subpena.....	25	00
A daughter of the Church, for White Earth Hospi- tal.....	5	00
St. Luke's, for Enmegah- bowl.....	35	00
Thro' Niobrara League—Ch. of the Transfiguration, for Choteau Creek, \$410; Calvary Church, towards support of one lady, \$300; Miss M. S. Mortimer, for Mortimer scholarship in Santee Girls' school, \$60; Subscriptions, \$10	780	00
Mrs. A. M. M., for educa- tion of 3 boys.....	75	00
Red Hook—Christ Ch.....	20	00
Yonkers—St. Paul's, a member..	10	00
	1006	94

## OHIO.

Geneva—Christ Ch.....	5	10
Ironton—Christ Ch., a member...	2	62
Toledo—Trinity.....	75	00
	82	72

## PENNSYLVANIA.

Philadelphia—St. Peter's, Ger- mantown.....	39	70
St. Jude's, for St. Paul's school.....	25	00
Miss E. N. Biddle, half yearly payment for Em-		

manuel House scholar- ship.....	30	00
Miss E. N. Biddle's Bible Class, for Emmanuel House Scholarship.....	30	00
House School, Fox Chase, half yearly payment St. Paul's scholarship.....	30	00
St. Stephen's, St. Stephen's scholarship, Crow Creek Girls' school, \$60.....	263	85
St. Mark's, for Rev. D. Hemans, \$30.....	372	31
All Saint's, Lower Dublin	10	00
Thro' Indian's Hope Assoc- iation—C. H. Dabney, Esq., N. Y., \$100; Mr. Dabney's grandchildren in England, \$2; Pro- ceeds of fair, Lillie G. Fine and Fanny West, \$1.65; St. James' Ch., per Miss Schell, \$64; Ch. of the Holy Trinity, \$51; St. Luke's, per Miss M. Lewis, \$115; Mrs. Gratt's Bible Class, \$50; Charley Bell's Mite Chest, \$25.25—\$190.25; Miss Schiveley, for San- tee Mission, \$30; St. James, Kingsessing, per Mrs. Jones, \$13; Ch. of the Atonement, per Mrs. Stockman, \$1.10; Ch. of the Incarnation, \$5; Christ Ch., per Miss Hollingsworth, \$5, per Miss Leis, \$1—\$6; Mrs. Ashmead, \$5; E. Spen- cer Miller, Jr.'s Mite Chest, \$2; Anon, \$4; St. Mark's, per Mrs. Far- num and Miss Morgan, \$112; for Jos. P. H. Coates scholarship in St. Paul's school, \$60...	647	00
	1447	86

## PITTSBURGH.

Alleghany—Emmanuel Ch., Mite Chest, for Onelda Chapel	1	00
Washington—Trinity.....	17	64
	18	64

## RHODE ISLAND.

Providence—St. Stephen's.....	100	00
St. John's, \$339.07; two members of the Indian Aid Society, \$250.....	589	07
	689	07

## TENNESSEE.

Athens.....	3	75
	3	75

## VERMONT.

Fairfax—Christ Ch.....	7	50
Wallingford—J. C. B.....	5	00
	12	50

## VIRGINIA.

York Hampton Parish—Grace Ch.....	25	00
	25	00

## WESTERN NEW YORK.

Albion—P. A. F.....	4	00
Addison—Ch. of the Redeemer...	3	32
Oakfield—St. Michael's.....	1	73
Rochester—Trinity.....	10	00
Watertown—Grace S. S.....	25	00
	44	05

## WISCONSIN.

Green Bay—A friend to the Chip- pewas, for Rev. Mr. Gil- fillan.....	5	00
	5	00

## FRANCE.

Paris—E. A. Renouf, Esq., \$15; Mrs. Renouf, \$10.....	25	00
	25	00

Amount previously acknowledged. \$4,243 08  
21,849 75

Total Receipts since October 1, 1873.... \$26,092 83

# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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MAY, 1874.

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### THE CITY OF ALLAHABAD AND THE RECENT MISSIONARY CONFERENCE THERE.

ALLAHABAD is one of the most ancient cities of India. Its name signifies the "City of God," and it was given to it by the Mohammedans at the time of their greatest power and glory in India, and who made it a magnificent city. It was previously called Prayag by the Hindus, and is almost always so called by them still. This word means junction; and it was given to the city because it is situated at the junction of the Ganges and Jumna Rivers.

Of the many remarkable buildings which it formerly contained, the principal of those which remain are the fort, the great mosque, the palace of the Sultan Khusro, and the imperial tombs or mausoleums. It is the part of the city in which these edifices are situated that is represented in the picture. The city contains seventy thousand inhabitants, of whom one-third are Mussulmen. It is the seat of the English Government for the northern provinces of India.

At this city, also, the great lines of railroad from Calcutta, Bombay and Lahore unite as in a common centre; and it was deemed the most suitable place for the assembling of one of the most celebrated of Missionary Conferences. This took place a little more than a year ago and consisted of the most experienced men, foreign and native, connected with the work in India. The total number of members present was one hundred and thirty-six.

They met that they might discuss the leading questions connected with their common work; learn each other's plans; become personally acquainted with one another; and engage in such religious services as would tend to promote personal piety, stimulate the cause of Christian union, and generally further the great cause of the evangelization of India.



CITY OF ALLAHABAD,

WHITEHEAD & CO.



A preliminary devotional meeting was held each morning and prayer and praise were also intermingled with the business. Forty-two papers on important subjects connected with the Missionary work were prepared by the leading Missionaries, several of them being by natives. The reading of these papers was relieved by a free discussion of their contents. During these discussions, thoughts that had not occurred to the writer were often expressed and much valuable information elicited. The *Church Missionary Intelligencer* says :

To the Missionaries themselves it must indeed have been a season of great refreshment of spirit. It was no doubt truly said that "none but those who have had practical experience in Missionary work, who have worked alone month after month, without counsel and without fellowship with any Christian friend, can appreciate the intense delight with which some of the Missionaries at Allahabad mingled with their brethren and listened to their instruction and advice." It was a common remark, "How much one may learn here!" It was the expression of one Native Missionary, at the close of the Conference, "The MASTER Himself has presided over the assembly." We would fain believe that JESUS was in their midst of a truth. The introduction to the Report asserts a fact and expresses a belief. It states that "already distant stations are feeling the stirring of the new impulse which the Missionary has carried home with him." It believes that, through the weary months and years to come, many a reaper will be kept from fainting in the field of toil, by the courage and spiritual life received when tarrying with his brethren before the mercy-seat.

## AFRICA.

### NARRATIVE OF BISHOP AUER'S VOYAGE FROM GERMANY TO CAPE PALMAS.

(Continued from April Number.)

Dec. 23. After sunset, we passed a steamer, the "Africa," and signalled to her, but she would not reply. At 11 p. m., we anchor at the mouth of Sierra Leone River, opposite the lighthouse.

Dec. 24. At 7 a. m. we arrive before *Freetown*, about seven miles from the river-mouth. It is a pretty sight on the shore of Africa, *Freetown* is, with its multifarious buildings, rich vegetation, and high mountains in the back ground.

Mr. Beaver, a lay Missionary to seamen, came to invite me to the Bishop's. Most of our party go ashore with me. First we visit the grammar school, taught by natives now, the Rev. Mr. Quaker being the principal. We could not attend a recitation, because the school was

breaking up for the holidays; but we know it is doing a good work for this part of Africa. Then we called at the Mission House, but found no one at home. From there we walked another mile through the Mohammedan quarter to the Female Institute, where Mrs. Caiger and Miss Caspari are instructing over thirty girls, or young ladies in some higher branches of learning, needle-work and house-work. One pupil played on the piano for us. This school-house is a fine stone building, surrounded by a well-kept garden, full of beautiful flowers. My companions were greatly entertained by passing through the town; almost every house is a shop, especially in the Mohammedan quarter, where a motley of languages is spoken, and a variety of nationalities mingle in crowds, presenting altogether a noisy and lively scene. One old man was begging furiously in the Ashantee language. The market hall was stocked with all sorts of tropical fruits and produce, a grand sight to new comers.

About noon we reached the Bishop's Court, about two miles farther in the country. It is a pretty place, and the house more comfortable than any in our Mission. Bishop Cheetham was at home, and received us kindly. He wished me to stay at his house, but as our Captain hoped to be off in the night, we had to return in the evening to the "Soudan." After a refreshing lunch at the Bishop's, we started for Kissey, four miles further inland.

We had heard that the Rev. and Mrs. Knoedler, whom three of us knew, were there on a visit, on account of their health. It was the first long walk I could take since I left America, and the seven miles back to the landing-place, proved almost too much for a beginning, though the road was excellent. We found Mrs. Knoedler sick with neuralgia, and Mr. Knoedler had gone to spend Christmas at his station across the bay. Sixteen years ago I spent my first night in Africa in that place, and there stood the very sofa, though now a little shattered, upon which I slept my first sleep in this land. At that time, Kissey was lively. Two hundred and fifty boys from all parts of Africa had shortly before been bought from slaveships, and their teachers, Mr. Knoedler and Mr. Bockstatt had just arrived from Europe in the bloom of youth. The school is now nearly empty—there are two large school-houses—and is about to be closed, as no slaves are coming in now. Of these two masters, the former is quite worn out, and the latter died in Jerusalem a few months ago. Mr. K. has planted a beautiful garden, and made a beautiful and rich fountain, which spouts a large volume of clear water into a large basin for bathing purposes, and from thence it flows out to water the garden. This is something we never find elsewhere on the West Coast. From the mountains behind Kissey, there comes a large brook, dashing from rock to rock in beautiful cascades, which are visible from the road for miles; and just near one of the bridges there is a small waterfall, which would feed quite a number of mills, as my practical companion suggested. The

scenery of Africa is beautiful, wild, romantic; and even those washer-women on the rocks in and beside the brook, seem to belong to the picture. The frequent cry of: "Massa, ain't you got no coppa for me?" disturbs one's poetical feelings a little.

*Dec. 25, Christmas.* I hoped to spend it among my people at Cavalla, but here we were in another part of God's world. And one cannot help feeling pretty well at home, where the church-bells ring. The day was rather warm for December, and I thought of my dear ones in a colder clime, enjoying their Christmas just as well, though they had not gay flowers and beautiful trees all about them.

Bishop Cheetham had made me promise to preach for him, provided we did not sail on the previous night. We did not, and therefore I invited my flock on the steamer to come with me to church. Some of them came. In fact, there was a considerable number of white faces; among them the governor's. The Rev. Mr. Campbell (a native) assisted us two Bishops in reading the Service. My sermon was an explanation of the Angel's sermon to the Shepherds, which had three parts; but I told the congregation, that there were actually five parts: one before the sermon, which concerned the preacher, he came from the presence of God, and the glory of God was all about him; and one part after the sermon, which concerned the hearers, they must go and see this thing, which the LORD has made known to them.

In the afternoon, three ladies went with me to the Bishop's house in a boat, while the gentlemen and our African boys walked there. We had been invited to attend the anniversary of St. George's Sunday-schools. It was pleasant to find the harbor master among the teachers, and government officers (like the Colonial Secretary, Assistant Judge etc.) among the visitors. The singing was poor. After an earnest address from Bishop Cheetham, prizes were given (books) to those that attended most faithfully during the year. Being called upon to "say a few words," I tried them in Bible History and their Catechism, and found the pupils well-taught. At 6 P.M. (sunset) the children were dismissed.

On our way home we called at the Female Institute again where nearly all the foreign Missionaries were assembled, so that we made a few new acquaintances, and shook hands with old ones.

*Dec. 26, St. Stephen's Day.* I am disappointed that there is no Service ashore. A Cape Palmas man comes aboard to see me, and afterwards, Prince Owusu Ansa of Kumasé. He had been educated by the Wesleyans, partly in England, and was once one of their Missionaries. Thirteen years ago I taught him to read his mother tongue at Cape Coast. He it was, who procured better quarters, and better treatment for the captive Basle Missionaries at Kumasé. His usual abode is at Cape Coast; but the Fantee's, after having taken four of his servants and decapitated them, threatened him too, wherefore, the governor asked him to retire to



Sierra Leone till the war was over. The English officers were all astonished when I told them who he was. Once more I go ashore to eat dinner with the Rev. Mr. Nicholson and Mrs. Nicholson. Just sixteen years ago he and I were fellow-passengers on the "Gambia," both coming out for the first time. After dinner, I saw the Bishop once more, just meeting a Bible-class in the Mission House.

*Dec. 28, Sunday.* At 8 A.M. we reach *Monrovia*, our first station on the coast. The captain will only wait for the return of his mail-boat; there is no time for me to go ashore. The Rev. G. W. Gibson comes aboard to see us. It feels already like home now. At ten, we are off, and then we commence our Service, and preach the last sermon on the "Soudan." Is it not strange, that even on a ship where no one likes to stay long, the "last" word has a sorrowful solemnity!

*Dec. 29.* At noon we reach Cape Palmas. Oh! thou pretty spot! At 1 P.M. we leave in the new Mission boat, for which we thank our friends in America, it is so comfortable. We are sorry to leave the two Missionary ladies among all those men; and their voyage will last nearly three weeks more. But God will take care of them.

Three hearty cheers arise on board, as we are rowing away. One of the army doctors (a Roman Catholic) had begged me to pray for him, though I was not a Roman bishop. The Captain (Haram) thanked me for what I done to all on board.

Among the crowd on the wharf we found the Rev. Messrs. Ferguson and Seton, Mr. Gibson and others. We found Miss Botts and Miss Savery, looking very pale and haggard; the former had just recovered from sickness. Mrs. Toomey looked as usual. The old house felt like home again.

*Dec. 30.* The Sunday-schools of St. Mark's Church had their anniversary to day. Several addresses were made, and the offerings collected. The different classes are so many Missionary societies, and most of them have the names of former Missionaries. It was pleasant to hear old names, and see them prettily marked on the banners of every class: The Hoffman, Bishop Payne, Anna Payne, Martha Payne, Mary Auer, Robert Smith etc., Missionary Society. An interesting feature was the Rector's Bible-class, consisting of young men; and the Bishop Payne Bible-class of grown women (taught by Miss Savery). The contributions were for enlarging the school-house, and amounted to one hundred and eighty-six dollars.

It was an excusable gratification to see the church quite filled, and that St. Mark's Sunday-school had many more scholars than that of St. George's Cathedral, Sierra Leone. From church, the classes marched to the Cape with their banners, and there partook of a repast prepared by themselves and their friends. Some of us paid a visit to Hoffman Station, over the river, where Mrs. Seton regaled us with a spicy country dish, and

where we found many of our Cavalla Christians, assisting in making peace between the parties, that had so long been at war with one another. In the evening my horse was brought from Cavalla, and I was glad to find him well-kept, for he must help in carrying the Gospel from place to place.

*Dec. 31.* Off for Cavalla, with Mr. Lehmann in the hammock. The school-boys met us about five miles from home, and greeted us with singing. After that we met some school-people every few hundred yards, coming to meet us ; and even the dog would not stay at home. Singing, we passed through the big town, where Mr. Davis met us. The Stars and Stripes of the United States and of Liberia were flying from the piazza, and behind them stood a pale little lady—Miss Scott, who has bravely endured hardship alone during our absence. She is very weak, though without particular sickness.

After tea the Christians from the village came to say : “Nawio !” and we sang : “Glory be to God on high, on earth peace good will toward men.”

Though I miss my family here more than during the journey, I am thankful to the LORD, my God, for all his goodness to me and mine, in preserving our lives from destruction and bringing us in safety to the haven where we would be.

My official record will commence to-morrow with the New Year.

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#### LETTERS FROM BISHOP AUER.

WE have letters from Bishop Auer to the 6th of February. At that date he was suffering from a complication of sicknesses and obliged for the time being to suspend his labors. He had laid out a large amount of work for himself, including visitations, Ordinations, and Confirmations, but was for the time being hindered. It is to be hoped that the next accounts will be more favorable.

In the *West African Record* for January 1874, the Bishop issues *Greetings* to his friends all over the world, wishing them a *Happy New Year*, and sets forth the following Appeal.

We want to plant the Kingdom of God all through Liberia, and around it. The King lives ; His name is JESUS CHRIST. His power is unlimited ; and all must yet bow before Him, all in heaven, all on earth, all under the earth. He is in earnest, and so are we, His officers, His messengers, and His subjects. Woe ! if we are not.

Bishop Payne has laid a broad foundation. Foreigners, Liberians, and Natives have worked with him, with more or less heart and perseverance, and with more or less success.

Enough has been done, to tell the friends of Africa : The Kingdom of

God is here! It is already working like leaven, touching and influencing the multitude of outsiders. It is already like the growing mustard-plant: poor wandering souls come to find shelter in its branches.

Among the Liberians proper, the English-speaking community, we see our way clear for the development of a national, self-supporting, independent Church of Liberia.

Liberian Ministers, and Teachers, and people, will surely try their best to reach that goal speedily.

The greater and harder work is among the millions of natives, who dwell around the Liberians. We do not work among the 30,000 G'deboes alone; we have stations among ten different tribes, most of whom speak dialects akin to G'debo. We have schools and churches among them; a number of books are in use in the Kru Language; Christian villages and households are seen on the older stations; young men have given themselves to the service of the LORD as Teachers and Ministers.

But we need help from abroad; and we must have the help of Liberian Missionaries for work among the natives, all along the coast. Our aim has been, and still is, to establish churches and schools among the Liberians not only for their own sake, but also to make the Church of Liberia a radiating centre for native evangelization.

Let foreigners, Liberians and natives do their duty in the Kingdom, that the name of CHRIST may be known, and be glorified.

The LORD is strong; and so are we, if we hold Him, as He is holding us. The devil is in earnest to destroy; the LORD God Almighty is in earnest to save men, and to destroy the works of the devil. Let us be in earnest too, and see if we do not beat down Satan under our feet. Let us *work* now, work hard; we shall have all eternity for rest.

#### DEATH OF BISHOP AUER.

THE foregoing articles from Africa were in type and this number of THE SPIRIT OF MISSIONS was being made ready for the press when on the 13th of April the mournful tidings came that Bishop Auer was dead.

The following circular giving particulars of the sad event was at once printed and sent to the Clergy and others, and is repeated here for permanent record, and for information to those who have not seen the paper in another form.

We cannot but believe that the facts narrated will make a profound impression wherever they are known. When with sorrow of heart we first read them—we were filled with admiration over the closing hours of the Bishop's life—spent to the last gasp of failing strength in the solemn service of giving men commission to the work which he was at that moment



laying down, and invoking God's grace upon the heads of those who were then renewing their vows of faithful service in the cause of CHRIST.

We do believe that God has some rich blessing to bestow upon the Church and upon poor Africa, hidden though the blessing now be in the darkness of this heavy affliction.

The Church should be lifted by this visitation to a higher plane of faith—to more simple dependence upon the arm and the promises of God—to more constant and more earnest prayer—to a deeper realization of Africa's needs—with the holy purpose, by God's help, to meet and relieve those needs—giving oneself to the work, or if that be impracticable, praying that others may go—giving liberally to the support of the work and praying always for the success of that work.

We add here the first few lines of the Bishop's narrative of his voyage from Germany to Africa published in our last.

*On the 20th of November at 11 P.M.* I left my family (at Stuttgart, Germany) the two little ones sleeping sweetly and peacefully in their cots—my wife blinded with tears, my oldest boy crying with quivering voice “Good bye, dear Papa.”

The last farewell : GOD HELP THEM, GOD BLESS THEM.

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MISSION ROOMS, 23 BIBLE HOUSE,  
MONDAY MORNING, *April 13, 1874.*

The very sorrowful intelligence has this day been received from Africa, that Bishop Auer died at Cape Palmas, on Monday, the 16th of February.

The following letter from the Rev. S. D. Ferguson gives particulars, and tells the story of the Bishop's departure in words which cannot fail to touch every heart. The need of sending this letter to press at the earliest possible moment leaves no space for any words of our own ; no words indeed could tell how deeply we feel this great loss—and our only recourse for comfort is the thought that God is infinitely wise and good. The dear departed Bishop wrote a short note two days before his death, as follows :

CAPE PALMAS, *February 14, 1874.*

REV. AND DEAR BROTHER : My health is not improving ; I am growing weaker. By next Steamer I go to Monrovia, to spend about a week there ; that is, if I feel that I can stand a little work ; if not, I go right on to England. At any rate, I must take the Mail Steamer after this next. Sea-voyages always have helped me, and God grant that I reach Europe alive. I never felt like this.

With fraternal regards

Truly yours.

## LETTER OF REV. S. D. FERGUSON.

CAPE PALMAS, LIBERIA, WEST AFRICA,

MONDAY, *February 16, 1874.*

REV. AND DEAR BROTHER: Very sad indeed is the intelligence which this will convey to you! I know it will fall like a thunder clap upon the Church, and especially upon those who are particularly associated with the Foreign Missionary work, to be informed that to-day Bishop Auer ended his work and has gone to rest. While I write, I can scarcely realize the fact, it seems more like a dream, so recently did we bid him "welcome home," and more recently still—yea, no longer than yesterday, did he exercise the duties of his office, although in great bodily weakness. But he is gone, and we are again without a Bishop.

He had appointed an Ordination Service at St. Mark's Church, on Sunday the 8th inst., and a Confirmation Service at St. James', Hoffman Station, in the afternoon of the same day, intending immediately afterwards to visit the Church at Monrovia and elsewhere in Liberia. By his arrangement I was to accompany him. But sickness took hold of his body, and defeated his plans. He was so ill between the 28th of January and the 3d inst., that not only had the Service to be postponed, but his life was then despaired of. However, by God's mercy, he rallied a little, though not sufficiently to justify his leaving his room. Yet he determined to fulfil his appointments, and then leave the country, as advised. It was easily seen, from the first attack of the disease, that it was absolutely necessary that he should hasten away as soon as possible.

On Wednesday evening (11th) he confirmed a class of twenty-five in the Church of the Epiphany (Cavalla), but had to be supported, and could do no more than administer the Rite.

On Friday he came up to the Cape in a hammock, and informed me that he would endeavor to have the Ordination Service come off on the following Sunday (yesterday)—that he had determined to leave the country until his health was restored—would take the first Steamer etc. He was panting at a terrible rate and spoke with difficulty.

On Saturday afternoon we met in his bed-room at the Orphan Asylum, to examine the Candidates who were to be ordained Deacons; but he could take no active part. He presided, however, and asked a question occasionally. Talking, with him, required quite an effort, and was followed by great exhaustion.

On yesterday (Quinquagesima) morning he was brought to St. Mark's in a hammock. It was then apparent to all that his sickness was of no light nature. He remarked to me that he had just found out that the disease which was working upon him with such rapidity, was dropsy at the heart, and that he had been treating the wrong disease.

He sat in Mr. Gibson's parlor, which is only a few yards from the

church, while the Morning Prayer was said, after which he came into the vestry-room, with assistance enrobed himself, and took a seat which had been made comfortable for him in the chancel. He had intended to make the required exhortation to the Candidates, but found it impossible, and requested me to do it for him. Nor could he go through the whole of the Ordinance Service alone. He took only that part which belongs exclusively to his office.

It was truly an affecting scene to see the sick Bishop, yea, I might say, the dying Bishop, trying to command sufficient strength for the occasion. Never, I think, has the office of the Episcopate been exercised under more unfavorable circumstances.

He laid his hands upon the heads of the Candidates (Messrs. L. L. Montgomery and M. P. Valentine), and between very short respirations, gave them authority to exercise the office of Deacon in the Church of God. He received the Holy Communion himself, and then distributed to the Clergy present. At the close of the Service he said the concluding prayer and pronounced the Benediction.

At four o'clock in the afternoon, the Candidates for Confirmation from St. James' Church, Hoffman Station, were, by his direction, taken to the Asylum, and he confirmed a class of fifteen. This was the end of his work. He went to his room, passed a miserable night, felt much worse this morning, sent for Dr. Fletcher (for the first time), but, alas, too late, and at half-past two o'clock this afternoon breathed his last, while around him stood, with weeping eyes and bleeding hearts, almost the entire Missionary staff. Yes, while I write, our Bishop—poor Africa!—lies in the cold arms of death. The robes which enclosed the living Bishop yesterday, to-day cover a cold mass of clay. To-morrow we shall carry his earthly remains to the silent tomb to await the resurrection morn.

His Episcopal ministration in Africa can be easily summed—two Ordination, and three Confirmation Services.

Truly God's ways are past finding out. Why, after waiting, hoping so long for a Bishop, he should be allowed to come and begin his work, and then be so soon and so suddenly taken from us, is what we, poor, short-sighted creatures, cannot understand. But He Who notices the falling of sparrows is surely cognizant of this day's event. God never errs. And so we pray for grace to say Amen.

TUESDAY, *February 17.*

About one o'clock to-day, the body, incased in a neat coffin—as neat as Africa could make it; and I think it would have been so considered in New York—was borne from the Orphan Asylum to St. Mark's Church, followed by a long procession. The Church, which was in mourning, was quite crowded. There were people from all the principal Mission stations, and members of the different Christian denominations, present. Every-



thing wore an awfully solemn aspect. Three Presbyters and three Deacons occupied the chancel, and, after the regularly appointed Service, each made an address.

These exercises being over, a procession was formed and moved off in the following order :

1. The Clergy. 2. The Corpse. 3. Foreign Missionaries. 4. Missionary Teachers and Catechists. 5. Students of the Hoffman Institute. 6. The Vestry of St. Mark's Church. 7. Cavalla Mission Schools. 8. Members of the Church of the Epiphany (Cavalla). 9. Hoffman Station Mission Schools. 10. Members of St. James' Church (Hoffman Station). 11. Orphan Asylum and Parish Schools. 12. Members of St. Mark's Church. 13. St. Mark's Sunday-School and Teachers. 14. Pastor's Bible Class. 15. Government Officials. 16. Citizens generally.

After an hour's walk, the little cemetery at Mt. Vaughan was reached. There lies the dust of several Missionaries who have fallen on the field of battle. The Bishop has a wife and child there. There, too, eight years ago, we laid dear brother Hoffman to rest. "Earth to earth, ashes to ashes, dust to dust," we committed the remains of our Bishop to the ground to add to the sacredness of that spot, the care of which was the subject of the last important conversation that I had with him (on Saturday evening).

This is a heavy stroke to us all. But He Who inflicts the blow, does so with infinite wisdom and mercy. There is an important lesson to be learned from this mysterious Providence. We are apt to confide too much in human agency, as though God's plan were restricted to the life and labors of any one man, however learned and zealous. What though death remove "right men" from "right places," we are to believe that God has His purposes concerning Africa which cannot be frustrated.

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We earnestly hope that these sorrowful tidings will stir up the Church to more importunate prayer for Africa, whose needs are now most pressing. Humanly speaking, it was for want of timely help by additional laborers, two or three years ago, that the Bishop was then broken down. His health was never afterward more than partially recovered and speedily gave way on his last reaching his post.

*Brethren pray for Africa.* Let no heart for one moment be discouraged—pray for Africa, that men may give themselves to that great field never more than now claiming the Church's earnest endeavor.

Yours faithfully,

RICH'D. B. DUANE,

*Secretary and Gen'l Agent.*

We subjoin here a letter from one of those ordained with the dying breath of the dear Bishop. The writer, Mr. Montgomery, is a Liberian—Mr. Valentine, ordained at the same time, is a Native.

We add also extracts from the Rev. Samuel W. Seton's letter—Mr. S. is a native Presbyter. The Rev. Mr. Ferguson whose letter appears in the circular is a Liberian Presbyter.

#### LETTER FROM THE REV. L. L. MONTGOMERY.

CAPE PALMAS, *February 25, 1874.*

MY DEAR SIR ; I write to inform you that on Sunday, the 15th inst., being the Sunday called Quinquagesima, in St. Mark's Church, by the Rt. Rev. J. G. Auer, S. T. D., administering Holy Orders under the protection of Almighty God, I was admitted to the Sacred Order of Deacons. And in view of Mr. Ferguson's expected absence, Bishop Auer appointed me, temporarily, assistant minister in the above named Church. In the vestry room after the Service, our good Bishop took my hand and said, "God prosper and keep you in your work forever." Words which shall ever sound in my ears, and ravish my heart.

But now we have trouble. On the following day, the Bishop was called upon by the Great Head of the Church, to exchange the turbulence of the Missionary life, for the joy and peacefulness of the eternal life in the everlasting home. But I suppose full information regarding the Bishop's illness and death comes to you by this mail.

Of course my comrade, Mr. Valentine, and I, must ever regard ourselves as having been ordained for the sacred ministry, by our old teacher's dying breath.

I hope ever to continue an earnest, your earnest and faithful Missionary, for CHRIST and Church extension on this Western coast of dark Africa. For my success in this "good work," I ask your constant and fervent prayers. I assure you there is no privilege, which I do or could ever appreciate, as highly as that of being a minister of the Gospel in this land—truly a most degraded part of the earth—and a co-worker with Almighty God, for converting heathen into Christian Africa. And already we have the fulfilment—or rather the earnest of the widest fulfilment—that the people of this utmost part, who for so many past centuries had sat in darkness, now see and rejoice too in the great light of the Gospel.

Our greatest need now, is for another good, wise, and strong Bishop. And for this desideratum we all engage to pray.

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#### EXTRACTS FROM THE REV. S. W. SETON'S LETTER.

HOFFMAN STATION, CAPE PALMAS, *February 18, 1874.*

It is with heaviness of heart and almost insupportable bitterness of

soul, I announce to you the sudden death of the Rt. Rev. J. G. Auer, S. T. D., our highly appreciated Bishop!

He, as you may know, had arrived here, from Germany, in December, last; and has been only able to admit into the sacred order of the ministry one Presbyter and two Deacons; and held three Confirmations. On Monday, the 16th, he fell asleep in JESUS!

Truly we have drunk the bitter cup of affliction from the hands of our Heavenly FATHER. What an irreparable loss our African Mission has sustained in the death of this great man, one can hardly estimate. He was the mainspring and the life, under God, of our Missionary work here, and in a word, the Bishop of our Church in Liberia generally.

We cannot but bow in humble submission to this providential dispensation of our Heavenly FATHER and with a filial confidence in His unerring wisdom, in which "He doeth all things well," say *Amen!* "Thy will be done."

We further console ourselves with "Jehovah-jireh"—The LORD will see or provide. May the good LORD still bless Africa by raising up efficient instruments to carry on the great work of evangelizing our ignorant race.

Very truly yours in CHRIST JESUS.

## CHINA.

### LETTER FROM ROBERT NELSON.

SHANGHAI, *February 14, 1874.*

REV. AND DEAR SIR: Yours of December 1, has only to-day been received, and I have but a few minutes to answer by return mail, which is hurried, the mail from the United States being behind time a week.

Our school examination for the Chinese New Year took place this week. More than two hundred scholars together was a sight of interest: and the other schools, all told, added to these, would have shown about four hundred scholars connected with our Mission work at Shanghai.

I expect to leave here for the United States, about the 12th of March.

Very respectfully yours.

## JAPAN.

### EXTRACT FROM BISHOP WILLIAMS' LETTER.

YEDO, *February 21, 1874.*

#### BOOKS FOR LIBRARY.

In the name of the members of this Mission I beg that you will return our hearty thanks to the kind donors of the books, for the Yedo Mission Library. Books of reference from which we can get accurate, trustworthy information in a short compass are much needed. Missionaries are too



busy with the study of the language and other duties to be able to give much time to general reading, but they ought to have a few new books now and then. Some of the Japanese are reading such books as Buckle, John Stewart Mill, Darwin, etc., and there are foreigners in Yedo and Yokohama who are putting all sorts of skeptical ideas into their heads—one man in Yokohama is said to be a decidedly active propagandist of infidel opinions, going out of his way to warn the Japanese against Missionaries and their teachings. If we could have in the library a few good books answering the opinions of such men, that we ourselves may be well posted and be able to lend them to our Japanese friends, it would be a great help. Also a few interesting, useful, religious books to put in the hands of our scholars, to try to sow in their hearts the seed of Divine truth and keep them from reading bad books, would be acceptable.

## ADDRESS OF LETTERS.

My letters, and those of the Rev. Messrs. Newman, Blanchet and Cooper, should be directed *American Episcopal Mission Yedo (Japan)*, and those of the Rev. Messrs. Morris, Miller, Quinby and Dr. Laning, *American Episcopal Mission Osaka (Japan)*. I shall be obliged to make Yedo my headquarters for sometime and shall ask the postmaster in Yokohama to forward my letters to Shanghai and Osaka when I visit those places.

## GIRLS' SCHOOL HOUSE IN WUCHANG.

Mr. Hoyt and Mr. Boone have written that they have succeeded in purchasing the lot next door, which we have been trying for a long time to secure. It is large enough for Girls' School House, House for Physician, and Dispensary and Chapel.

Yours very sincerely.

## LETTER FROM REV. C. T. BLANCHET.

YEDO, February 20, 1874.

DEAR DOCTOR : My last letter was written from a Japanese hotel. Mr. Newman, I think, informed you that we had succeeded in getting a house, and now I can say that we had to move a third time, and could not secure our present dwelling for more than three months. I trust however, that this experience will be of some benefit to us, as we have thereby undoubtedly learned more about the Japanese manners, dispositions, and habits, than if we had had no obstacle to contend with. Meanwhile we have applied ourselves as much as we could to the study of the language, and now that the drudgery is over, I am happy to say that we are getting a little more settled, and our work is assuming a more definite shape.

## OPENING OF A SCHOOL.

We opened our much desired school on the 3rd inst. with only five boys ; but we have fifteen names on our list now, and new applications

for admission are made almost every day. As the number of our pupils is still small, we only teach one hour a day each—the Bishop catechizing them in Japanese, while we teach the ordinary English branches. I am really proud of our boys. They are neat, punctual and well-behaved. There is very little occasion to urge them to study. They are very eager to learn, and would compare favorably with most of our school-boys at home. They differ in this, however; whereas our American boys are generally glad to get as few lessons as possible at the same time, these would like to learn everything at once, and this desire being carried too far is detrimental to its own object.

#### SUNDAY SCHOOL.

The attendance on Sundays is increasing gradually, but is not what it would have been had we been able to secure a house sooner. We opened our Sunday-school on Sunday before last with only four boys; last Sunday there were ten, and I would not be at all surprised if we had from fifteen to twenty next Sunday.

There is indeed a great work to be done here. The words of our Blessed Lord seem to apply particularly to our work; “*The harvest truly is plenteous, but the laborers are few; pray ye therefore the LORD of the harvest to send forth laborers into His harvest.*” Now, if ever, is the time to sow the “*mustard seed*” of truth in this rich and mellow soil of Japanese eagerness for new things. I know of no Mission field, either of the past or present, which ever promised so well. The little leaven of Christianity is already working its way into the hearts of many. Even their priests cannot resist its benign influence. Some few weeks ago, while looking for a house, I was shown into a Buddhist temple advertised “for rent,” and in the priest’s private room I saw a copy of the Holy Bible on the same stand with his other books of devotion. A few days later an article appeared in the *Mar Nichi Shinbunshi* (the Daily News of Yedo) from some of the priests inviting Christian Missionaries to a conference to discuss religious matters. However fruitless such a discussion might prove, the fact that they are willing and ready to listen to the arguments which can be brought forward in favor of Christianity is certainly encouraging.

#### GREAT TEMPLE BURNED.

On New Year’s Eve the great temple at Shiba was reduced to ashes. The above paper in commenting on their great loss, made remarks, the substance of which was as follows: “Of the great teaching temple no vestige remains. As the falling snow causes the traveller to wander from his path, so now will men wander from the right way, knowing not whither to go.” This temple was one of the most—if not the most—popular in the Empire, being celebrated for its antiquity and sacred relics. It was the largest temple in Yedo; and was built about two hundred and sev-

enty years ago. I saw it on the day of my arrival and was struck with its majestic appearance and the immense amount of minute carving beautifully and dexterously executed on some of its pillars. Various conjectures have been made as to the cause of the conflagration ; but nothing definite has yet been ascertained. While regretting the loss of so magnificent a specimen of skilful workmanship, who knows but that very loss may be instrumental in bringing precious souls to the Fold of CHRIST. For it is to be hoped that while groping for the "right way," some will accidentally find Him Who is "the Way, the Truth, and the Life."

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## HAITI.

### REPORT OF REV. J. T. HOLLY.

FOR THE QUARTER ENDING FEBRUARY 28, 1874, BEING THE SECOND QUARTER  
OF THE CURRENT MISSIONARY WORKING YEAR.

#### I. LOCAL WORK.

1. *Inside view of Parish Life—Accompanying Diary of Rev. Mr. Battiste.*

My correspondence is so incessant with the Rev. Secretary and General Agent of the Foreign Committee, as the medium of communication more or less of the whole Missionary work under the Committee's auspices in Haiti, that this circumstance seemed to exempt me from making formal quarterly reports. This exemption, however excusable under the circumstances, hid from view my local Missionary work, save in the results shown by the Annual statistics of pastoral acts furnished from year to year.

But now that the Rev. Alexandre Battiste has been called by the Foreign Committee to aid me in my local parish work, I deem this release no longer necessary, and have therefore placed the diary of parochial work in his charge, with instructions to make a transcript therefrom quarterly, to be forwarded to the Secretary and General Agent at the dates indicated in the Missionary working year, which, according to instructions from the office of the Foreign Committee, begins September 1, and ends August 31, of each year.

This local parochial arrangement was put in force from the beginning of the current year. Hence the transcript of the diary herewith sent, only covers two months of the last working quarter. It however gives an average idea of the local work here which incessantly claims our attention. It will be seen from this parochial diary that visitations of the sick, of prisoners, of the poor, and the burial of the dead, divide a fair part of our time with our other cares in maintaining the worship of the Sanctuary and superintending the operations of the daily parish school and weekly catechizing of the children of the parish.



## 2. *Bilingual character of our Parish Work.*

Our work is the more arduous from the fact that we are constantly obliged to officiate alternately in the French and English languages. When these duties fell upon me alone, the weight of these occupations was truly oppressive—crushing. But as the Rev. Mr. Battiste can now aid me in my duties in both languages, as occasion may require, I am now much relieved.

However, from the fact that Services in the Church, instruction in the parish school, and the catechizing of the children of the parish have to be conducted in both languages in the one building, it militates much against unity in the parish work because there can be no simultaneousness in the exercises.

It therefore would be very desirable to have a separate ministry and distinct edifices specially devoted to Missionary operations in each language.

And should our project already announced be realized by the aid of generous friends so that a lot in a better situation be purchased and other Mission edifices thereon erected, then our present property could be entirely devoted to Missionary operations carried on in the English language as a chapel etc., depending on the parish church, where the work should be exclusively conducted in French.

## 3. *Necessity for special efforts among the poor English-speaking population.*

There are about three hundred poor English-speaking emigrants here from the neighboring islands of Jamaica, St. Thomas, Santa Cruz, Antigua, Barbadoes, etc. A great portion of them have been more or less raised under the influence of the Church in their respective homes. But like the poor English and Irish emigrants who come to the United States, and who have been more or less attached to the Church in the old countries, they keep aloof from Church influences in the home of their adoption. The causes of this abstention from the Church in their new homes, are about the same in both cases.

Our Church in the United States, like our Mission work here, does not present that prominent, public and established character in their respective communities, that the Church does in England, Ireland and the British Colonies. Hence our churches fail to attract the spontaneous attachment of these poor emigrants who look upon our congregations as too select for them to associate freely with, even for the purposes of public worship.

But those emigrants are here, nevertheless, for weal or woe, not only as each one of them must answer for himself in the last day at the dreadful bar of the Eternal Judge of quick and dead, but also by the public influence that their lives must exert on the community in which they live.

Removed from Church influences, away from the moral restraints of

The communities in which they were born, and exposed to the corrupting influences of society here where neither public morality nor religion have yet firmly taken root, these emigrants soon fall into a manner of living that goes far to neutralize the good that we are trying to do here by preaching the Gospel.

It is therefore important to counteract as far as possible this baneful influence of those stray sheep of our own household. And to this end it must ever be an important desideratum in our Missionary operations at the Haitien Capital, to look after these degraded members of our own Church, so as to restore them, by the grace of God helping us, to their rightful and normal position as witnesses for the truth as it is in JESUS, in the midst of the people among whom their lot is now cast. To carry out this work effectually, it must be done in the English language, and, as indicated above, by a Ministry and in Mission edifices entirely devoted to this work. When the moment arrives to undertake this work more seriously, still another English-speaking Missionary will become necessary.

*To be Continued.*

## PALESTINE.

EXTRACT FROM MISS BALDWIN'S LETTER.

JOPPA, *February 21, 1874.*

MY DEAR FRIEND: Yours of January 13, crossed mine of January 5. The steamers have passed Joppa, not being able to land mails on account of storms and rough sea, so I could not reply sooner.

We are now busy making the new school-room which we hope to be able to occupy soon.

We have had unusually stormy weather this winter. I have never before seen so much rain in Palestine—hail fell at Joppa sufficient to admit of *snow-balling!*

On the 29th January last, the Rev. A. Thompson, agent of the British and Foreign Bible Society at Constantinople, wrote to me respecting the Depot of Bibles in my charge. The following is an extract from his letter:

“I had heard from Mr. Hay of your return. I rejoice to learn that your school is meeting with such success. Christian education is the great want of these lands of the East, especially of Syria, Palestine and Egypt, and nothing can be expected till that great necessity be begun to be supplied. I rejoice that you have returned to a field that so greatly needs the help of devoted laborers, and I trust your work will be abundantly blessed.”

## ACKNOWLEDGMENTS.

**N. B.**—With all remittances the name of the Diocese and Parish should be given.

**Checks, Drafts, and Money Orders** should always be made payable to the order of **JAMES M. BROWN, TREASURER**, and sent to him, **23 Bible House, New York.**

**All Money Orders** should be drawn on **STATION D, NEW YORK.**  
**Remittances in Bank Notes** are not safe.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from.  
 March 10, to April 10, 1874.

ALBANY.		Mrs. E. W. Baker, quarterly payment Rev. Dr. H. N. Powers' scholarship in Rev. S. R. J. Hoyt's Boys' school, Wuchang, China.....		9 10	
<i>Albany</i> —Box 12292.....	5 50	<i>Durant</i> —St. Paul's S. S. Boxes...	1 90	24 45	
<i>Ballston Spa</i> —Box 2293.....	1 00	LONG ISLAND.			
<i>Hogansburgh</i> —Box 13770.....	11	<i>Astoria</i> —Ch. Redeemer.....	10 00		
<i>Kinderhook</i> —St. Paul's, per Rev. Dr. Waters.....	30 75	<i>St. George's</i> .....	220 00		
<i>Plattsburgh</i> —Trinity Ch.....	21 27	<i>Brooklyn</i> —Grace Ch.....	1494 64		
<i>Rensselaerville</i> —Trinity Ch.....	10 00	<i>Holy Trinity</i> .....	209 75		
<i>Richfield Springs</i> —St. John's Ch.....	1 39	<i>Flushing</i> —St. George's Mission S. S.....	9 61	1943 40	
<i>Schenectady</i> —Box 14842.....	1 00	MAINE.			
CALIFORNIA.		<i>Bath</i> —Box.....	5 82		
<i>San Mateo</i> —St. Matthew's Ch... 19 75	19 75	<i>Portland</i> —6788.....	60	6 42	
CENTRAL NEW YORK.		MARYLAND.			
<i>Brownville</i> —Box 15628.....	50	<i>Baltimore</i> —St. Peter's, for Africa, China and Japan.....	305 00		
<i>Guilford</i> —Christ Ch.....	6 50	<i>E. F. M. and A. E. C., Box 15326</i> .....	5 00		
<i>Mt. Upton</i> —Grace Ch.....	1 00	<i>Ch. Messiah, for Bp. Auer's work, \$37.50; for Bp. Williams' work, \$37.50</i> .....	75 00		
<i>New Hartford</i> —Box 2843.....	86	<i>Memorial Ch., \$25; members of, \$2</i> .....	27 00		
CENTRAL PENNSYLVANIA.		<i>St. John Baptist</i> .....	10 00		
<i>Lancaster</i> —Box 15754.....	1 50	<i>Baltimore Co.</i> —St. James' Par., \$14.09; Boxes, \$37.03.....	51 12		
<i>Lebanon</i> —St. Luke's Ch. Boxes.....	16 40	<i>Trinity Ch.</i> .....	100 00		
<i>Lockhaven</i> —St. Paul's Ch.....	20 00	<i>Elk Ridge</i> —Grace Ch.....	8 50		
<i>Philipsburgh</i> —Box 8532.....	14 54	<i>Georgetown</i> —St. John's, for Africa and China.....	20 00		
<i>York</i> —St. John's Ch.....	121 78	<i>Howard Co.</i> —Trinity.....	69 75		
CONNECTICUT.		<i>Lappon's Cross Roads</i> —St. Mark's.....	4 04		
<i>Bridgewater</i> —Rev. W. B. Colburn.....	10 00	<i>New Market</i> —Grace Ch.....	5 00		
<i>Fair Haven</i> —Grace Ch. S. S., one-half pledge for E. T. Jones scholarship, California, Africa.....	20 00	<i>Sharpsburgh</i> —St. Paul's.....	1 47		
<i>Hartford</i> —Interest, S. and K.....	406 77	<i>Washington</i> —Box 9516.....	1 25		
<i>Middletown</i> —Ch. Holy Trinity.....	37 00	<i>Box 15219</i> .....	1 00		
<i>Milford</i> —St. Peter's.....	6 50	<i>Ch. Ascension</i> .....	59 90		
<i>New Haven</i> —Box 12283.....	1 00	<i>West River</i> —Christ Ch.....	30 00	764 00	
<i>Plymouth</i> —St. Peter's Ch.....	10 10	MASSACHUSETTS.			
<i>Box 14849</i> .....	1 00	<i>Amesbury</i> —St. James', for China.....	3 00		
<i>Portland</i> —Trinity.....	24 52	<i>Boston</i> —St. Paul's.....	20 00		
<i>Waterbury</i> —Box 752.....	2 50	<i>Jamaica Plain</i> —St. John's Ch. S. S., for education in Africa.....	164 77		
<i>Windsor</i> —Grace Ch.....	30 00	<i>Lawrence</i> —Grace.....	7 18		
DELAWARE.		<i>Lowell</i> —St. John's Ch.....	23 00		
<i>Georgetown</i> —Cash.....	1 00	<i>Marblehead</i> —St. Michael's Ch.....	17 39		
<i>New Castle</i> —An Easter offering.....	25 00	<i>Medford</i> —Grace Ch.....	2 00		
<i>Smyrna</i> —Two Boxes.....	2 00	<i>North Cambridge</i> —St. James' Ch.....	17 70		
EASTON.		<i>Taunton</i> —St. Thomas'.....	92 20		
<i>Cambridge</i> —Gt. Choptank Par... 15 00		<i>Worcester</i> —All Saint's.....	60 00	397 24	
<i>Easton</i> —St. Peter's Par.....	33 51	MICHIGAN.			
<i>Ekton</i> —Trinity Ch. members.....	7 38	<i>Adrian</i> —Christ Ch.....	38 55		
<i>Talbot Co.</i> —Wye Mills, Wye Par... 6 25	62 14	<i>Alma</i> —Boxes 5129 and 12005.....	2 25		
GEORGIA.		<i>Grand Rapids</i> —St. Mark's Woman's Miss'y Assoc'n... 1 83			
<i>Augusta</i> .....	25	<i>Pontiac</i> —Zion Ch.....	30 12	72 75	
ILLINOIS.					
<i>Algonquin</i> —L. T.....	3 00				
<i>Chicago</i> —St. John's, for Africa.....	37 00				
<i>Dundee</i> —E. R.....	50				
<i>Springfield</i> —Box 15214.....	2 41				
INDIANA.					
<i>Evansville</i> —St. Paul's.....	43 60				
IOWA.					
<i>Davenport</i> —Grace Cathedral S. S., for China.....	13 45				



<b>MINNESOTA.</b>			
<i>St. Paul</i> —Good Shepherd Boxes..	3 46		
<i>Willman</i> —St. Luke's.....	2 60	6 06	
<b>MISSOURI.</b>			
<i>St. Louis</i> —Holy Communion.....	19 20	19 20	
<b>NEW HAMPSHIRE.</b>			
<i>Portsmouth</i> —Box 5537.....	50	50	
<b>NEW JERSEY.</b>			
<i>Allentown</i> —Christ Ch. S. S., for Africa.....	16 85		
<i>Bergen Point</i> —Trinity, Box 6089..	2 64		
<i>Burlington</i> —St. Mary's Ch.....	63 70		
<i>Camden</i> —St. Paul's Ch.....	25 00		
<i>Elizabeth</i> —St. John's Ch.....	50 00		
<i>Mt. Holly</i> —St. Andrew's Ch.....	48 50		
<i>Newark</i> —Grace Ch.....	36 94		
<i>New Brunswick</i> —St. John Evangelist's Boxes ..	11 45		
<i>South Amboy</i> —Christ Ch.....	18 75		
<i>Trenton</i> —St. Michael's.....	70 18		
<i>Woodside</i> —St. John's Ch. Box 1331.....	10 00	354 01	
<b>NEW YORK.</b>			
<i>New York</i> —Box 1096.....	5 00		
Box 11562.....	1 40		
Mrs. M. Clarkson, for Fay scholarship, Boone Memorial school, Wuchang, China, \$40; Hoffman scholarship, Hoffman Institute, Africa, \$75.....	115 00		
A Friend, for "Medical outfit, Japan," per Am. Ch. Mission Soc'y.....	500 00		
Grace Ch., of which for support Rev. Mr. Kenney, Havana, Cuba, \$150; for Rev. Dr. Hill special fund, \$100; and specials for Africa, \$500.....	3513 86		
Incarnation.....	175 00		
R. S. M. ....	25 00		
Box 4394.....	10 00		
Mary E. Miller, for China.....	25 00		
<i>Riverdale</i> —Christ Ch.....	25 00		
<i>Ramapo</i> —Box 14400.....	1 59		
<i>Rye</i> —Box 4876.....	4 00		
<i>White Plains</i> —Memorial Box 8813	2 10		
<i>Yonkers</i> —St. Paul's, a member...	5 00	4407 95	
<b>NORTH CAROLINA.</b>			
<i>Fittsboro</i> —St. Bartholomew's....	5 36		
<i>Deep River</i> —St. Mark's.....	2 00		
<i>Salisbury</i> —Box.....	2 25		
St. Luke's Ch.....	14 25	23 86	
<b>OHIO.</b>			
<i>Cleveland</i> —Trinity <sup>a</sup> for Greece and Africa.....	2 00		
<i>Glendale</i> —Christ Ch., \$8.95; S. S., \$56.54.....	65 49		
<i>Ironton</i> —Christ Ch., a member.,	2 63		
<i>Painesville</i> —Box 15622.....	5 00	75 12	
<b>PENNSYLVANIA.</b>			
<i>Coatesville</i> —Trinity.....	35 02		
<i>Germantown</i> —Box 2961.....	5 00		
<i>Lower Merion</i> —Ch. Redeemer ..	79 89		
<i>Philadelphia</i> —Christ Ch.....	55 00		
St. James.....	184 00		
Box 12003.....	2 00		
Rev. Henry J. Rowland...	10 00		
Ch. of the Saviour, Boxes.	35 77		
St. Luke's Ch., for St. Luke's scholarship in Miss Fay's school, Shanghai, China.....	40 00		
Ch. of the Ascension, Box 8134.....	12 12	488 80	
<b>PITTSBURGH.</b>			
<i>Conneautville</i> —Trinity Ch., for Japan.....	3 50		
<i>Greensburg</i> —Box 15625.....	2 00		
<i>Pittsburgh</i> —St. Mark's Ch.....	5 00		
J. H. Shoenberger, Esq., for Rev. Dr. Hill's special fund.....	50 00		
Trinity Ch., add'l.....	10 00		
<i>Warren</i> —Trinity Mem. Ch.....	4 84	75 34	
<b>RHODE ISLAND.</b>			
<i>Bristol</i> —St. Michael's Ch., members of, for Bp. Auer's work in Africa.....	30 00		
<i>Providence</i> —Christ Ch. S. S.....	6 90	26 90	
<b>SOUTH CAROLINA.</b>			
<i>Charleston</i> —St. Luke's Ch., Boxes, at discretion of Rev. W. J. Boone, Wuchang, China.....	73 60		
<i>Columbia</i> —Miss F.'s private school at discretion of Mr. Quinby, China.....	20 00	93 60	
<b>TENNESSEE.</b>			
<i>Memphis</i> —Two Boxes.....	3 00	3 00	
<b>VERMONT.</b>			
<i>East Berkshtre</i> —Calvary Ch.....	5 52		
<i>Montgomery</i> —Union Ch.....	11 48		
<i>St. Alban's</i> —St. Luke's Ch.....	18 18		
<i>Wallingford</i> —J. C. B.....	3 50	36 68	
<b>VIRGINIA.</b>			
<i>Amherst C. H.</i> —Ascension Ch., for Amherst C. H. scholarship in Rev. W. J. Boone's school, Wuchang, China.....	8 35		
<i>Accomac Co.</i> —Box 6809.....	2 10		
<i>Charleston</i> —St. John's Par., Box 8839.....	2 00		
<i>Fauquier Co.</i> —Whittle Par., for scholarship in Miss Baldwin's school, Joppa, Leed's Par., for scholarship in Rev. W. J. Boone's school, Wuchang, China.....	25 00		
<i>Lexington</i> —Grace Ch., for scholarship in Rev. Mr. Thompson's Boys' school, Shanghai, China.....	40 00		
<i>Liberty</i> —Box 3247.....	2 00		
<i>Mecklenberg Co.</i> —Box 5942.....	70		
<i>Port Royal</i> —Boxes, at discretion of Bp. Williams, China.....	44 50		
<i>Norfolk</i> —Box 10000.....	10 00		
<i>Richmond</i> —Grace Ch.....	14 40		
Monumental Ch.....	3 20		
Box 11518.....	1 50		
<i>Smythe Co.</i> —Box 654.....	2 00	175 85	
<b>WESTERN NEW YORK.</b>			
<i>Albion</i> —P. A. F.....	4 00		
<i>Phelps</i> —St. John's Boxes.....	1 71	5 71	
<b>MISCELLANEOUS.</b>			
Box 15327.....	10 23		
Box 15626.....	10 80		
Interest on Bohlen Fund.....	7 06		
Interest Jane Bohlen Mem. School Fund.....	98 04		
Interest Jane Bohlen Fund for Promotion of Christian Knowledge.....	27 78		
Interest Trinity Ch. and Keith Funds.....	10 47		
Interest estate Mrs. Wilcox.....	43 55		
A Friend, at discretion of Bishop Williams, China.....	10 00		
Rev. Mr. and Mrs. Renouf.....	25 00	242 45	
			\$10,253 44
Amount previously acknowledged.....			56,175 81
			\$66,429 25

# FOREIGN STATIONS.

## WESTERN AFRICA.

### Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	Cape Palmas.
Rev. Samuel W. Seton (Native).....	Hoffman Station.
Rev. Edward Davis.....	Cavalla.
Rev. L. L. Montgomery.....	Cape Palmas.
Rev. M. P. Valentine.....	Rocktown.
Charles Lelmenstoll.....	Cavalla.
Gustavus Lehman.....	"
Mrs. Auer.....	"
Mrs. Ware.....	Orphan Asylum, Cape Palmas.
Miss Margaretta Scott.....	Cavalla.
Miss Julia De B. Gregg.....	Rocktown.
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Bots.....	"
Edward Huntz (Liberian), Teacher.....	Cavalla.
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. Ann Toomey.....	Orphan Asylum, Cape Palmas.
Joseph A. Russell (Native) Candidate for Orders,	"
Catechist.....	Tobo.
Samuel Boyd (Native), Teacher.....	Fishtoom.
Alonso Potter.....	Hoffman Station.
John Farr.....	Half-Gravey.
B. B. Wisner.....	Bereby.
John Bohlen.....	Bohlen.
Richard Killen.....	Rockbrookah.
O. E. Shannon.....	Kabila.

### Sinoe District.

Rev. R. H. Gibson, Deacon, Liberian.....	Sinoe.
J. Noyle, Liberian, Catechist.....	Sinoe.

### Bassa District.

J. J. Blyden, Liberian, Candidate for Orders.....	Bassa.
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### Monrovia District.

Rev. G. W. Gibson (Liberian).....	Monrovia.
Rev. A. F. Russell.....	Clay Ashland.
Rev. N. T. Doldron, Liberian, Deacon.....	Peitonon.
Rev. J. W. Blackledge, Liberian, Deacon.....	Clay Ashland.
John T. Thorpe, Liberian, Teacher.....	Graterville.
W. M. R. Richards, Liberian, Catechist, Candidate	"
for orders.....	"
Mr. Tucker.....	Toto-Korie.

## CHINA.

### Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bishop.

Address.....	Shanghai.
Rev. Robert Nelson.....	"
Rev. Elliot H. Thomson.....	"
Rev. Samuel L. J. Scherschewsky, D.D.....	Peking.
Rev. Augustus C. Hoehling.....	Hankow.
Rev. S. R. J. Hoyt.....	Wuchang.
Rev. W. J. Boone.....	"
Rev. Kong Chai Wong.....	Shanghai.
Rev. Yung-Klung, Yen M. A.....	Hankow.
Rev. Hoong Neok Woo.....	Shanghai.
Rev. Kia-Sung Ting.....	"
Rev. Francis H. Stricker.....	"
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Mrs. Lydia M. Fay.....	"
Mrs. S. Scherschewsky.....	Peking.
Mrs. Hoehling.....	Hankow.
Mrs. Hoyt.....	Wuchang.
Mrs. Boone.....	"

## JAPAN.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bp.....	Yedo.
Rev. A. K. Morris.....	Osaka.
Rev. G. D. B. Miller.....	"
Rev. J. Hamilton Quinby.....	"
Rev. Charles H. Newman.....	Yedo.
Rev. William B. Cooper.....	"
Rev. Clement T. Blanchet.....	"
Henry Laning, M.D.....	Osaka.
Mrs. Miller.....	"
Mrs. Quinby.....	"

## GREECE.

Miss Marion Muir, with twelve Assistant teachers	Athens.
(Greek).....	"

## PALESTINE.

Miss Mary B. Baldwin, with three teachers.....	Joppa.
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## HAITI.

Rev. J. Theodore Holly.....	Port-au-Prince.
Rev. St. Denis Baudry.....	"
Rev. Julien Alexandre.....	Cabaret Quatre.
Rev. Pierre E. Jones.....	Jeremie.
Rev. Charles E. Benedict.....	Cayes.
Rev. John Elisee Salomon.....	Anse a Veau.
Rev. Pierre Louis Benjamin.....	Gonaives.
Rev. Pierre Talma Belatour.....	Cape Haitien.
Rev. Louis Duplessis Ledan.....	Torbeck.
Rev. Charles Jerome Bistoury.....	Port-au-Prince.
Rev. Alexander Battiste.....	"

## Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., Chairman.		
REV. JOHN COTTON SMITH, D.D.,	REV. W. R. NICHOLSON, D.D.	STEWART BROWN, Esq.
REV. H. DYER, D.D.	REV. RICH'D B. DUANE, D.D.	LEMUEL COFFIN, Esq.
REV. BENJ. L. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.
Rev. RICH'D B. DUANE, D.D., Secretary and General Agent, 23 Bible House, New York.	FREDERICK S. WINSTON, Esq.	
Rev. S. D. DENISON, D.D., Honorary Secretary, 23 Bible House, New York.		
JAMES M. BROWN, Esq., Treasurer, 23 Bible House, New York.		

STATED MEETINGS—FOURTH WEDNESDAY IN EACH MONTH.

## Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

## Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
JOPPA.—Letters, each half ounce or fraction thereof	11 cts.
CHINA AND JAPAN.—Via San Francisco, (thence first of each month,)	
Letters, each half ounce or fraction thereof	10 cts.
Newspapers each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof	16 cts.
Newspapers, each,	4 cts.
By sailing vessels (occasionally).	10 cts.

## THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

HAITI.—Steamers (Weekly) Postage 10 cents. Enclose Letters in *ten cent stamped envelopes*, (as required by U. S. Postal Laws,) addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Newspapers and Books free through the Mission Rooms.

**Missionary Box Association.**—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartoons of ten each (by Express).

Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

**A Christmas Card** will be forwarded to each box-holder who sends Christmas offerings, and

**An Easter Card** will go to each one who sends Easter offerings.

# SPIRIT OF MISSIONS.

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## FREEDMAN'S DEPARTMENT.

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MAY, 1874.

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*\*\* All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the Office, No. 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. BENJ. I. HAIGHT, D.D., LL D. Chairman, the REV. E. A. WASHBURN, D.D., Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary and Acting Treasurer. Remittances to be made to MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

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The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

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### CONFIRMATION AMONG THE COLORED PEOPLE.

ASHEVILLE, N. C.—REV. S. V. BERRY.

THE Services in the chapel for the colored people on Sunday last, were very beautiful.

Notice was given, some weeks before our Bishop's arrival, that he would be here, and a request was made that all those who wished to be confirmed, would send in their names to the superintendent, who would communicate with our Minister, and so instruction could be received by the candidates for the Apostolic rite. Seventeen names were sent in, but for various reasons eight were declined, the other nine being accepted. Every effort was made to impress upon the minds of the candidates the importance and solemnity of the step they were about to take. They seemed to understand their responsibility, and several of them, never having before been baptized, received that holy Sacrament devoutly and gravely, as befits so blessed a privilege.

The afternoon Service at the chapel was to be at four o'clock, but when two o'clock came, the rain was falling fast, and the clouds looked thick and black. But the very heaviness of the storm made us hope that it



would not last, and when at half-past three the clouds brightened, and a strip of blue showed itself every now and then, we quite made up our minds that we would have a good congregation, though the fear of a shower might perhaps keep away some.

As I entered the church, I was disappointed to see only a few benches filled, but in a little while more persons came in, and by the time the Bishop made his appearance, there was quite a congregation, including, of course, many of the children of the Sunday-school. In writing of the Sunday-school before, I think I told you of the want of a melodeon, but now we have one, and when the Bishop came into the chancel, and the sweet notes of the instrument fell on our ears, I think our kind friends at the North would have been much pleased to know of the happiness they had given.

The sixth selection of Psalms had been chosen, as most familiar to the children, and the responses came loud and clear, while at the end of each Psalm the Gloria Patri was chanted, and the Gloria in Excelsis at the close of the whole selection. As yet, the children are only beginning to learn the chants. Many of them had never heard a chant, and had no idea of the meaning of the word, but with a little more instruction and a little patience, I think they can soon learn to sing them as well as they do the hymns. They have the will, and, after all, that is half the battle.

We sang the hymn, "How sweet the Name of Jesus sounds," and with a heartiness and zeal which might have put to the blush many a congregation of more education, though perhaps less earnestness. The Bishop preached a beautiful sermon from the text, "Come unto Me, all ye that are weary and heavy laden," and after the sermon—which was so simple that all could understand it—the hymn, "Onward, Christian soldiers," was sung. This hymn suits the children's voices so nicely, that though they had only begun to learn it a few Sundays before, they shouted it out as if they had known it a long time. As the last line died away, and the "Amen" sounded sweet and full, the nine candidates quietly and reverently assembled around the railing, and the Confirmation Service began. The Bishop's question "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism?" being asked, I noticed the serious manner in which each head was bowed, each answer given. And after each person had knelt, and received the holy rite, and the Bishop had pronounced his blessing, the nine rose from their knees slowly and gravely, and stood attentively while a few words were addressed to them.

The youngest was a lad of eighteen, the oldest a gray-haired man whose term of days seemed almost run. It was a touching sight—the man bowed down by years, kneeling beside the youth before whom lay all life's bright anticipations, and each offering up himself anew to God's service.

There were six men confirmed and three women, and when next year brings our Bishop to us once again, I hope the number will be still greater. As it is, I think we have much to be thankful for, and we will continue our efforts hopefully, while our prayer is that God will bless them, and cause them to bring forth "some sixty and some an hundred" fold.

CONFIRMATION AT ST. STEPHEN'S, PETERSBURG, VA.—REV. GILES B. COOKE.

On Sunday night the Rt. Rev. John Johns, D.D., LL.D., Bishop of Virginia, visited St. Stephen's Church, and held a Confirmation Service. A very large and attentive congregation assembled to participate in and witness the solemn rite of "laying on of hands." The joy of the members of the church was evidently very great, in view of the success which had attended the efforts and prayers of their pastor and themselves; but it was manifested only in the subdued expression of gladness on the countenance as the Service went forward. The sermon was preached by the Bishop from Heb. x. 23: "Let us hold fast the profession of our faith without wavering." We have not space for a sketch of the discourse, but will only observe that it was as simple and clear as day—so simple that any child could comprehend it, and yet so full of Gospel truth that the maturest Christian might profit by it. The candidates (eight in number) were presented by their Rector, Rev. Giles B. Cooke, and the venerable Bishop laid his trembling hands on the head of each one, and prayed that the HOLY GHOST might dwell richly in them and preserve them to the great day of account. This is the second Confirmation in this church since Christmas, and shows a most encouraging state of affairs. The Gospel will bring forth fruit wherever it is faithfully preached.

## LETTER FROM A LADY IN MISSISSIPPI TO A CLERGYMAN OF PHILADELPHIA.

——— STATION, C. R. R., MISS., *February 6, 1874.*

DEAR SIR: I am in receipt of a money order from you—for which, please accept my thanks.

I am sorry to say we have no Rector. Our parish church is almost a ruin, and the congregation so few in number, that I fear there will be no effort made to rebuild the church. I don't think there has been a celebration of the Holy Communion in this parish since 1861.

I have a Sunday morning Service for the negroes, and catechise them whenever the weather is such that we can sit in our miserable cabin without danger of taking cold. My health is very feeble, and I cannot stand much exposure. I have between fifty and sixty scholars, and it would surprise you to see how well they respond in the Service. Notwithstand-

ing Christmas day was very inclement and the smoke from my mud chimney blinding, the negroes and I had quite a respectable Christmas Service. I encounter a good deal of ridicule from my friends for my efforts among the negroes, but I don't regard it. I've been teaching them for thirty years; in old times I taught them orally.

I have no idea you people in the North have any conception of our condition. The *truth* never passes from South to North. I wish some of you Clergy would come South and *see* the true condition of things. Can't you come and make me a visit? I can't entertain you in the old style, before the war, but I can show you that all the hospitality has not died out in the South.

The trip is a short one by rail, and you don't know but you might by coming open a way to great good. I wish you would come and *see* how things are here.

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for March, 1874.

MASSACHUSETTS.			NEW JERSEY.		
<i>Boston</i> —Emmanuel, one-fourth instalment for teacher....	62 50		<i>Orange</i> —Grace Ch.....	77 29	
<i>Taunton</i> —St. Thomas' Ch.....	117 93	180 43	<i>Morristown</i> —St. Peter's Ch.....	54 56	131 85
RHODE ISLAND.			DELAWARE.		
<i>Providence</i> —St. Stephen's Ch....	171 00	171 00	<i>New Castle</i> —Immanuel Ch.....	14 36	14 36
CONNECTICUT.			PENNSYLVANIA.		
<i>Meriden</i> —St. Andrew's Ch.....	32 18		<i>Philadelphia</i> —In memory of I. P. W. H.....	5 00	
<i>Westville</i> —St. James' Ch.....	1 00		<i>Holmesburg</i> —Emmanuel Ch.....	2 00	
<i>New London</i> —St. James'.....	100 00		<i>Downingt wn</i> —St. James' Ch....	10 71	
<i>Danbury</i> —St. James'.....	16 12		<i>West Whiteland</i> —St. Paul's Ch....	4 75	22 46
<i>New Haven</i> —H. C.....	5 00		CENTRAL PENNSYLVANIA.		
<i>Waterbury</i> —H. V. W.....	10 00	164 30	<i>Lancaster</i> —A widow's mite.....	2 00	2 00
NEW YORK.			PITTSBURGH.		
<i>Sing Sing</i> —Trinity Church.....	43 46		<i>Pittsburgh</i> —Grace Ch.....	5 00	5 00
<i>Rhinecliff</i> —Ch. of the Ascension..	2 00		OHIO.		
<i>New York</i> —Trinity Chapel.....	328 01		<i>Glendale</i> —Christ Ch.....	12 30	12 30
Incarnation.....	200 00		ILLINOIS.		
Trinity Church.....	104 91		<i>Algonquin</i> —L. T.....	4 00	4 00
St. James' Ch.....	54 81		MICHIGAN.		
St. Paul's Chapel.....	61 00	794 19	<i>Brooklyn</i> —All Saint's Ch.....	3 00	
LONG ISLAND.			<i>Cambridge</i> —St. Michael's and All Angels.....	1 55	4 55
<i>Cold Spring Harbor</i> —St. John's Ch....	5 00		MINNESOTA.		
<i>Astoria</i> —Ch. of the Redeemer....	10 00		<i>Minneapolis</i> —Ch. of Gethsemane.	10 15	10 15
<i>Hempstead</i> —St. George's Ch.....	17 19	32 19	MISCELLANEOUS.		
DIOCESE OF ALBANY.			Contributed for St. Augustine's Mission Chapel, Savannah, Ga., to January 1, 1874.....	3187 95	3187 95
<i>Albany</i> —St. Paul's Ch.....	40 31			4,807 71	
<i>Hudson</i> —Christ Ch.....	14 17	54 48	Amount previously acknowledged....	\$4,069 55	
CENTRAL NEW YORK.			Total.....	\$8,877 26	
<i>Oswego</i> —Christ Ch.....	12 50	12 50			
WESTERN NEW YORK.					
<i>Albion</i> —P. A. F.....	4 00	4 00			

**SUPPLIES.**—Five hundred copies New Testament, from Am. Bible Society; 1 box from Miss. Emery; 1 miscellaneous package from do., from Ladies of Trinity Ch., Williamsport, 1 box for Mrs. Savage.



# SPIRIT OF MISSIONS.

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## WOMAN'S WORK.

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### OUR MISSION GIRLS.

THERE has been a Branch of the Woman's Missionary Association organized in our parish ever since the appeal went forth to every Rector in the land, following close upon the Resolutions of the Board of Missions at the last General Convention, which assigned a name and place to Woman's Missionary Work. But, in spite of the enthusiasm of a few, the Society seemed destined to be but barren of results—another of the “rusty wheels” in the “Church's machinery,” which clog instead of assisting its onward progress ; a name rather than a living fact. How should this be remedied ?

It occurred to me that Bishop Whipple's counsel might apply here as well as elsewhere. He used earnestly to advise, “Begin with the children, and the rest are sure to follow.” Why not organize a Girls' Missionary Society ? and, when those girls are women, they cannot fail to be more enthusiastic workers, more efficient Missionaries, than if they had waited to begin the work later in life. No one encouraged the idea much, excepting the President of the Ladies' Association, but I thought I would talk to the girls at our Mission school about it. All of them were the children of poor parents, and could give little or nothing in the way of money, but several had lately been confirmed, though they could hardly be expected to realize the privilege of being baptized members of the Church, unless they were taught how they too could help in the Church's grand and noble work. “Wouldn't you like to belong to a little Missionary Society, Dora,” I asked one of them, “and give an hour a week of your time to the Church ?”

“I think I should,” said the child, looking pleased. “I can sew real nice, ma'am—if it's only a time when I can be spared.”

It was in summer-time ; many teachers were away for the season, and very few daughters of well-to-do parents were left in the little town ; but the poorer girls, who couldn't go away pleasuring, had been coming quite faithfully to their Sunday afternoon classes all summer long, and some of them had been teaching little ones in the mornings, whose regular teachers were absent. There was really no one to assist, and I felt half inclined to wait until October, but remembering how small beginnings are not to be

despised, I concluded to make a start on my own responsibility, and with the warm sanction of our lady President and the Rector. With their approbation and by their advice, I laid in a small supply of calico, unbleached muslin, flannel, and sewing materials, and cut out and prepared some garments. We consulted together, and the President advised that our girls should work for the Indians. "It is simple work," she said, "and much needed ; besides, I think we can interest them in it sooner."

Well, on the Friday afternoon appointed for the beginning of our undertaking, I had all the materials carried to the little Mission room (our chapel is not built yet), locked in a square black bag, and went down there at three o'clock with my little sister, my heart in my mouth, now that it had come to the point, for I was so afraid that the girls wouldn't care for it, or like to come after all. No one was there ! Ruthie and I sat down on one of the hard benches, and I felt almost inclined to cry, but began undoing and sorting my bundles. Ruthie looked very serious, and made little excursions to the door and windows. "I don't believe *one* girl means to come, sister," said she, in a disappointed tone, while I swallowed a choking sensation as I tried to laugh, and answered, "Oh, it isn't late yet, you know."

What a welcome sound was the pat, patter of feet, coming up the wooden steps presently. The door swung open ; there were only two girls after all—Mattie Nixon and Augusta Linders—but I was so glad to see them, I forgot to be disappointed that there were no more. "Where's Hallie?" said Mattie. "She said she'd come, sure. Shall I go round and fetch her, Miss Margaret?" Of course I assented, and off they went, but came back presently without Hallie, who, it seemed, had wanted to come, but had been sent out to work that day. I was bound to make the best of it, though I was not pleased at gentle, blue-eyed Hallie's enforced defection ; and little Dora, as I knew, was not likely to be "spared" that day either.

I wanted to begin with the Collects for the Woman's Auxiliary, but felt very shy about it, even with these two girls, especially as Ruthie had to desert me at this crisis, to go to a lesson ; so, feeling rather as if I were shirking a responsibility, I gave each girl a piece of work, putting between them the box, in which were stored sewing materials in little partitioned divisions. It was just a green, pasteboard box, with a red pin-cushion in it, and several leaflets for needles—a very inexpensive sort of affair, you see, but experience at sewing schools had taught me that it was a very poor plan not to have some such neat receptacle for spools, thimbles, needles, etc.

Then I took out several selections I had made from THE SPIRIT OF MISSIONS, and first telling the girls, in as plain language as possible, exactly what the Woman's Work meant, and how it was intended that we, too, should try in our way to help on the progress of CHRIST'S Church on

earth, I explained to them that our work just now was going to be for the Indian Missions, about which I would read them something. They listened very quietly and attentively, while I read about the Ponkas and Mrs. Stanforth, and Bishop Whipple's Indians, and then I gave each of them a pamphlet to take home. During the second hour, we read a story, turn about, Mattie and Augusta taking the book while I began a bit of work. Altogether, we had a very pleasant little meeting, and I locked up and went home at five o'clock, feeling happier than when I came. I went around and invited the girls for next week, and, to my joy, punctually at three o'clock on Friday, six of them made their appearance, led by the faithful Mattie, and we got on very nicely indeed, nor missed a Friday afternoon for many weeks.

Some girls who had never been yet, often met me, and said, "Miss Margaret, we would like to come to your Society, only we are at work all day, and have only the evening free. Couldn't you have it at night?" I thought the matter over seriously, and, just as soon as some of my friends got home from the North for the winter, consulted with them as to the expediency of holding night sessions. The girls could come with their brothers, or in parties together, quite well in this small place. We planned it all out at last, and then I began to feel as if my "Club," as I called it, was really beginning to assume form and stability. Two ladies consented to be managers with me; we arranged with the old door-keeper down at the Mission rooms, to make the fire and light the gas for us; we got another little appropriation for materials from the older Society, and announced our first night-meeting at seven p. m., about the first of November. Even then, it took us a little while to get our new members and new organization into working order, but it was so much easier to do it all, with the encouragement of sympathizing help.

We began now with the Collects, and, after a while, we added an Offertory, keeping a Mite Chest for the Club. After these opening exercises, each girl would take her sewing, and first some Missionary paper would be read; after that, a story by one or two of the best readers among the girls in turn, or by one of the Managers. During the last half hour the girls, led by one of the ladies at the melodeon, would practise chants and hymns.

Finally, we determined to put the little Society on an independent basis, hoping that the time would come when, even if we, its originators, should be removed, it would stand firmly by itself. So, one night, when we had an unusually full meeting, one of us explained to the girls that we meant they should vote for a Secretary and Treasurer among themselves. Old Mr. Jones' hat was borrowed—he always stays with us, to tend the fire and listen to the reading—slips of paper were torn off, and passed around, and there was much premeditation and consultation over the important subject, and breathless attention when the names were read



out. Several of the girls had been honored by their friends, but by far the larger number of votes elected Mattie Nixon as Secretary, which was all right, and just as it should be, for she had not only been the first member, but the most regular and faithful of any in her attendance. Augusta was there to-night, but had not been coming regularly, for she had many cares at home ; so she did not get the Treasurer's votes, but my little Hallie, who received the Mite Chest into her keeping with a pleased, proud smile, and carried it away under her old waterproof cloak that night with a feeling of happy responsibility.

Mattie keeps the record of the Club and the "list of finished articles," as well as the names of members. We have twenty-five girl members now, and I don't think our numbers are likely to decrease. We have never sent a box yet, but hope, with the opening of spring, to have a nice, large box to send to Bishop Hare or Bishop Whipple ; to which it shall be, is to be decided by vote. The girls will know enough about all our Indian Missions by that time, I hope, to have a mind of their own on the subject. I do not think the insignificant contribution we may be able to make to the good work, however, will be worth anything in comparison to the benefit conferred on the givers, in the blessing of being allowed to be helpers, in ever so small a way, in the harvest field of the MASTER. I hope the girls will realize this after a while, if they don't think much about it just yet.

We had a great many bits of flannel on hand, of different colors, left over from the sacks we have made for the Indian women, and one of the ladies suggested we should make a quilt of them, cutting the pieces in diamonds, and quilting a square of checkered colors at a time. It will be ever so pretty, we think, when it is finished. Then we have some comfortables on the way to completion, which are really more needed than anything else.

I am afraid we are pretty slow workers yet, but, next year, with the MASTER's help, I hope we shall do a great deal better. The older Society is rousing up, too. I think the Church wants Missionaries so much, at home as well as abroad, that the supply must come with the demand. You can't think how pleasant our Club evenings are. We all hate to miss one of them. The bright light, warm fire, happy crowd of faces, and interest in the work, all go far towards enjoyment. We have lately finished reading a delightful story, "The Choir Boys of Cheswick," and I have noticed that the Mite Chest does not go around begging in vain nowadays, while we are singing the verse of the Offertory. It is real charity to give your penny, when you have such a little to give from, as some of our girls have, who do it, nevertheless, cheerfully and of a willing heart.

Wouldn't you like to see one of the cards which a good friend printed for us to distribute among the girls? We thought it would be nice to have some little token like this, of the existence of our Club.

## GIRLS' MISSIONARY CLUB.

ST. MICHAEL'S PARISH, SAVERNE, VA.,

Branch of the

## WOMAN'S MISSIONARY ASSOCIATION.

Meetings 'FRIDAY EVENINGS, 7 to 9 P. M.

ORDER OF EXERCISES :

Collects for the use of Woman's Auxiliary.

Offertory.

"How clean should be their hands, how pure their hearts, worthy to bring  
a gift to Thee, O LORD!"

Sewing and Reading.

Singing.

*Secretary*—MATTIE NIXON.*Treasurer*—HALLIE VANE.

## REPORT FROM A PARISH SOCIETY.

*January 20, 1874.*

MY DEAR MISS EMERY: Another year has rolled away, since I last wrote you of the working of our Woman's Missionary Association, and according to your request, I write a few lines to let you know how we have fared, and give you some idea of what has been done.

The Constitution still works well. Lately a desire was expressed that our collections should not be called for, till after the Public Meeting. This gives the collectors a little more trouble; whether it materially adds to our receipts or not, I can hardly tell; the experiment must be further tried, before pronouncing it an improvement.

We began our Missionary year with Bishop Tuttle's work, at Salt Lake City. In June, we helped towards the outfit of a Missionary Physician for Japan. In September, we assisted the Church in Oregon, and in December, sent money to rebuild Trinity Church, at Port-au-Prince, Haiti. Besides our usual quarterly collections, we have the pleasure this year of including an amount raised towards a box for the Freedmen, and also an outfit for a Japanese student in one of our colleges. Our two scholarships, one in the Domestic, the other in the Foreign field, have, of course, been continued. Including, then, all that has been done by the Association, the sum total amounts to \$669.53 against \$576.50 of last year. The increase is due to the extra money raised for the box.

The result I am most anxious to see from our labors is, however, not *money* but *interest*. Some may say: "But does not money show interest?" It does partly, but not altogether. Some persons give money just because others do, and not at all because they are interested. It is quite sufficient to tell such people, that the money is due, and they care not whether it is for one place or the other. It never enters their heads to make an effort



to go to a meeting, and they do not care to hear anything further about the matter than they have heard from the collector. The money seems to them the one thing needful. Others, however, I am glad to say, like to hear about the work, and make inquiry concerning it; and I think some have been roused to take an interest, who before were indifferent, simply because they had never had their attention drawn towards the subject. It will take time, but I think each year, our labors, under God's blessing, will *tell* more and more, and people will be gradually educated to realize the claim that the Gospel has upon them.

During a recent visit to England, one of the greatest pleasures I experienced was the visit made to the St. Augustine Seminary, at Canterbury. I stumbled upon it, I may say, accidentally, not knowing what sort of an Institution it was; and my interest was intense when the janitor told me it was a Missionary College. Built upon the foundations of an old Abbey, a small part of the original building was left, in the shape of the refectory. The walls of this room were adorned with portraits of Missionary heroes. Foremost and most sacred, the youthful face of Martyn looked down upon us. The library was hung with trophies from the Missionary field, such as war clubs and rude implements of different kinds, and here also was a likeness, which attracted by its manly beauty and sweet expression. It was Lichfield in his prime, as he looked when he went out to fight the good fight in far distant New Zealand. Two days before our visit, he had preached the Commencement Sermon in this Institution, and perhaps sent forth champions to take his place, and gather in the fruits of his labors in that arduous field.

We were greatly interested in the workshop, where the students were taught carpentering, and where stood the model of a rude wilderness church designed by one of them. The vacation had just commenced, so that everything was silent and deserted. Before leaving, the janitor showed us the class photograph. There were faces there, whose dusky hues bore witness to the fact, that English Churchmen believed in the truth that God hath made of one blood all nations of men for to dwell on all the face of the earth, and *acted* on that belief.

In the space of twenty-five years, two hundred men had gone from this Institution to the ends of the earth. Where can we show such a record?

## A SUGGESTIVE DIOCESAN CIRCULAR.

### WOMAN'S WORK AS CONNECTED WITH THE BOARD OF MISSIONS.

THE undersigned having been appointed by the Bishop, and the Members of the Board of Missions in the Diocese, to bring to the notice of the Rectors and Parishes Woman's Work as connected with the Board, begs leave to ask attention to the following statement:



The co-operation sought is, in brief, to bring the Women of the Church to know, to love, to help her Missions ; in the States and Territories, among the Colored People, the Indians, at home, abroad, in Africa, in China, in Greece, in Japan, and in Haiti. As stated by the Lady Secretary of the Department—"What we want every member of the Association to do is to think and to read much about Missions, to keep herself constantly informed upon the subject, and to be ready to present it frequently to others in such a way as shall win their interest in the work and create a desire to share in it."

This work is something distinct from the ordinary co-operation of women in the work of their respective Parishes—it is work in the Parish *for the Church at large*.

The kind of work is quite varied, including preparing boxes of articles for the families of Missionaries, for schools, and Mission houses ; furnishing the support of Scholars, and Female Assistants in Missions ; raising money, and aiding the circulation of the periodicals of the Board.

The work may be engrafted on an existing Parochial Ladies' Society or Sewing Circle ; it may be made part of some broad Church Work Association ; or a new organization may be created. The connection with the Board of Missions is through a Lady Correspondent selected by the Rector.

All should be "begun, continued, and ended" with the purpose of implanting and nourishing the Missionary spirit. Intelligence of a Missionary cast should be read at the meetings, and circulated among the members. Special papers are sent out from the office in New York to Associations. Every member is provided with a brief form of prayer for Missions, with the desire that it should be used daily.

There is in this work the fellowship of Christian women. Common work for the blessed Lord unites them. In mutual interest for the spread of His Church, and in the stated prayer, they are one. And in this work there is means of grace for women—a Clergyman writes, "It is raising the standard of individual piety among the female communicants throughout the Church."

So far as known, there are in this Diocese, four Parochial Societies organized for Missionary work, or aiding it in connection with local charities. Six Parishes are in correspondence with the central office through Parochial Secretaries.

The work of the Board of Missions is most effectively organized in this Diocese—the only exception is, the Department of Woman's Work. Will not the Rectors of Parishes, in this season of Lent, call together the women of their flocks, and lay before them this subject? Only let the women of the Church know what their sisters are doing, let them hear and read the letters that come from the grateful recipients of Missionary boxes (as in the January number of *THE SPIRIT OF MISSIONS*), and their love and zeal.

will be aroused. Shall we not make in connection with this work a record as noble as that of our contributions? Shall not our Christian women be enrolled with those whose praise is in the Gospel "which ministered unto Him of their substance?"

All necessary information will be furnished by Miss MARY A. EMERY, 21 Bible House, New York. Pamphlets and circulars will be sent on application.

GEO. D. GILLESPIE,

*Local Secretary for Woman's Work.*

ANN ARBOR, MICHIGAN, *Ash Wednesday, 1874.*

## ACKNOWLEDGMENTS.

*Offerings made through the Secretary of the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.*

Received from February 1, to April 1, 1874.

CENTRAL NEW YORK.					
Plank Road—For Domestic Missions.....	50	50			
CONNECTICUT.					
Westville—St. James' Church.....	1 00				
Woodbury—Woman's Missionary Association of St. Paul's Ch., for Indian Mission.	20 00	21 00			
ILLINOIS.					
Jacksonville—Dorcas Society of Trinity Ch., for Miss Fay's school.....	1 40	1 40			
LONG ISLAND.					
Woman's Missionary Association of the Diocese of Long Island, from the sale of articles sent by the schools of the Greek Mission, for St. Paul's Boarding School, Yankton Agency.....	201 41	201 41			
MASSACHUSETTS.					
The Dakota League, for printing the Rev. Paul Mazakute's Dying Testimony.....	110 00	110 00			
MICHIGAN.					
Grand Rapids—Woman's Missionary Association of St. Mark's Ch., of which for Domestic Missions, \$5; Foreign, \$1.83; Indian, \$7.60; Freedmen, \$2.21.	16 64	16 64			
NEW JERSEY.					
Trenton—Mrs. A. E. Abbott, to help the Oneida Indians in building their Church.	10 00				
Bergen Point—Woman's Missionary Association of Trinity Ch., of which for Indian Missions, \$37.03; from one member, semi-annual payment scholarship in St. Mark's school, Salt Lake City, \$20.....	57 03	67 03			
NEW YORK.					
New York—Through the Niobrara League, of which offering in Ch. of the Transfiguration at Anniversary meeting, Nov. 2, 1873, \$151.13; Ch. of the Transfiguration, for Choteau Creek Mission, \$591.53; Calvary Ch., towards support of one lady, \$300; S. S. of St. Luke's Ch., Rossville, S. I., \$15.50; Jas. G. Bald-					
win, Middleton, Ct., \$4; for Bp. Whipple's Indian work, \$5; Donations, \$15; Memberships, \$24.84; Honorary Memberships, \$53; 3 scholarships, \$180.....	1340 00	1340 00			
OHIO.					
Painesville—Episcopal Missy So. in Lake Erie Seminary for the Indians....	11 62				
Warren—A Special.....	6 60	17 12			
PENNSYLVANIA.					
Frankford, Phila.—Woman's Missionary Association of St. Mark's Ch., Scholarship in Bridgman Memorial School, China.....	40 00				
West Chester—Woman's Missionary Association of Ch. of the Holy Trinity, for Mission work in Mexico.	40 00	80 00			
PITTSBURGH.					
Pittsburgh—Woman's Missionary Society of St. Andrew's, for Bp. Hare.....	115 75	115 75			
RHODE ISLAND.					
Providence—St. Stephen's Ch., thro' the Indian Aid Society of Providence, for St. Paul's Boarding school, Yankton Agency.	100 00	100 00			
SOUTH CAROLINA.					
Wilmington—Woman's Missionary Assoc'n of St. Stephen's Ch., semi-annual payment scholarship in Miss Fay's school.....	20 00	20 00			
WESTERN NEW YORK.					
Rochester—Mission Class of Christ Ch., part payment, Anna Davison Battershall Scholarship in Miss Scott's School, Cavalla.....	15 00	15 00			
WISCONSIN.					
Superior City—Ladies of Ch. of the Redeemer, quarterly payment, J. A. Gillilan Scholarship in Miss Fay's School.....	10 00	10 00			
MISCELLANEOUS.					
A. B. P., Special for Miss Savery..	10 00	19 0			
Total Receipts for February and March, 2,125 85					
Amount previously acknowledged.....			3,703 79		
Total Receipts since Oct. 1, 1873.....			\$5,829 64		